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## Resolutions committee asks advance submissions

By Stan Hastey

WASHINGTON (BP) — Although Southern Baptist Convention President Bailey Smith's appointments to the committee on committees have drawn fire from some quarters within the denomination, his committee on resolutions is being praised for the moderation and denominational loyalty of its members.

Numerous sources have told Baptist Press that virtually to a person, the seven men and three women named by the embattled Smith to process and recommend resolutions to the June 9-11

The Resolutions Committee chairman is asking that proposed resolutions be submitted in advance to expedite the committee's work. They should be mailed at the earliest possible date to: Charles Graves, Nichols Hills Baptist Church, 2825 Northwest Grand Boulevard, Oklahoma City, Okla. 73116.

According to sources close to the Oklahoma City pastor, he can be expected to move the committee in a "positive" vein and to deal effectively with controversial matters.

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session of the Southern Baptist Convention in Los Angeles can be expected to deal with controversial subjects in an even-handed manner.

Committee chairman Charles D. Graves, pastor of Nichols Hills Baptist Church in Oklahoma City, appears to reflect the composition of the group. A self-described "conservative" in theological matters, Graves said he has a "real desire to be fair." He added that he considers himself conservative theologically in the same way "every Southern Baptist I know is conservative."

Graves said he has yet to feel pressure from other Southern Baptists who will be pushing their favorite causes in Los Angeles before the resolutions panel. But he expects he will.

## Tax status of church schools eyed

By Art Toalston  
Religion Editor  
Jackson Daily News

A Mississippi civil rights case, *Green v. Miller*, targeted segregated academies in Mississippi in 1971. Contributions to such schools are not tax-deductible, the U.S. District Court for the District of Columbia ruled.

Last year, the case became a church-state issue headed for the Supreme Court. It also kindled a constitutional confrontation between Congress and the judiciary.

On May 5, 1980, the court placed church-operated schools under desegregation in Mississippi under *Green v. Miller's* provisions.

Judge George Hart, Jr. ruled that church schools must provide specific "proof of active and vigorous recruitment of black students or teachers..." in order to retain their tax-exempt status.

The ruling quickly gained the attention of church schools across the U.S., and 34 congregations in Mississippi have retained attorneys with national reputations for specializing in First Amendment religious law.

Today the court will hear arguments to reopen *Green v. Miller* so First Amendment issues may be raised.

Seeking to intervene in the case are U.S. Reps. Trent Lott, R-Miss., John Ashbrook, R-Ohio, and Robert Dornan, R-Calif., Sen. Jesse Helms, R-N.C., and the Clarksdale Baptist Church.

Attorney William Ball of Harrisburg, Pa., who won a landmark Amish school case in 1972, is handling the case.

The Internal Revenue Service announced last week it will support the motion to intervene, which is "a total switch" from its position under the (Continued on page 2)

## Mission giving for year hits \$4 million mark

The second million-dollar-month for 1981 in Cooperative Program gifts from Mississippi Baptist churches was experienced in April, when the total was \$1,198,756.

The year began with a million-dollar-month when the January gifts totaled \$1,122,637. The April gifts were only \$22,540 below the all-time record for missions gifts that was established in January of 1980, noted Earl Kelly, executive secretary of the Mississippi Baptist Convention Board.

April of 1980 also was a million-dollar-month with \$1,116,726. Thus April of this year had gifts of \$82,030 more than for the same month of last year, Kelly pointed out. This was an increase of 7.3 percent.

The budget figure for a month is \$1,054,583. The April gifts were

\$144,173 above that figure. For the year, however, the total is still \$153,422 below the \$4,218,333 that is the projected figure for four months.

The year-to-date figure of \$4,064,911 is \$141,970 more than for the same period of a year ago, Kelly reported. This is an increase for the year of 3.6 percent.

"A figure of \$153,422 below the budget for the year is not a pleasant thought as we contemplate the year thus far," said Kelly. "It is encouraging, however, when we remember that at the end of March, we were \$267,595 below the budget for the first quarter," he added. "Mississippi Baptists continue to keep their world missions commitments uppermost in their minds. This is the attitude of Bold Mission Thrust."

## This is Joy's Corner

Joy is Mrs. James Yates, wife of the pastor of First Baptist Church, Yazoo City and she is hostess for a children's program seen on the cable television channel in Yazoo City. First Church cablecasts 22½ hours per week on Cable 10, which has 1,800 subscribers. Cortez Hutchinson, minister of education/administration at the church, is station manager. Volunteers in the church produce a number of program including Joy's Corner, a pastor's Bible study, a Sunday

School lesson taught by Louise Shannon, and worship services. With Joy Yates on camera is Jane Russell with the autoharp, and several children from the church's kindergarten. Camera operators are Sissy Grisham and Grace Meyer. The church was one of several in Mississippi which recently met to form a Fellowship of Broadcasting and Cable Ministries. Purpose is to share information about such ministries among the group. (Tim Nicholas photo)

## SBC issues — a news analysis

By Dan Martin

LOS ANGELES (BP) — The denominational presidency, its incumbent and powers, head the list of issues facing messengers to the 1981 annual meeting of the Southern Baptist Convention June 9-11 in the Los Angeles Convention Center.

Sandwiched among an array of critical issues will be usual matters: singing, preaching, praying, business, hearing reports from the agencies, adopting a \$93 million Cooperative Program budget and listening to testimonies on missions, evangelism and Bold Mission Thrust.

Among the controversial issues will be a proposed change in messenger qualification, the report of the committee on boards, which nominates trustees to the 20 SBC organizations, and the performance of those boards, agencies and institutions.

Floating underneath nearly every issue to come before the estimated 8,500 to 10,000 registered messengers is the question of doctrinal integrity, creedalism, biblical infallibility, and inerrancy.

Much of the pre-convention thunder and lightning has centered on the office of president, a volunteer, non-salaried post with a few key powers. Incumbent Bailey E. Smith, 42, pastor of First Southern Baptist Church of Del City, Okla., was elected on the first ballot in the 1980 St. Louis convention, and will seek the traditional second one-term as president of the denomination.

Abner V. McCall, 65, president of Baylor University in Waco, Texas, has announced he will allow his nomination to challenge Smith. Supporters say McCall's candidacy offers a clear choice between factions.

Other candidates are expected to emerge at the convention, turning what has traditionally been an unopposed reelection into an all-out campaign.

Much of the controversy centers on one of the few powers a president has: appointments. Under SBC rules, a president can influence through appointment of the committee on committees, which in turn nominates the committee on boards, which is charged with nominating trustees to govern the 20 SBC agencies.

It is this power a faction of biblical

Paul Pressler, an appeals court judge in Houston, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, the group says it aims to control the presidency and with it the appointment of trustees, particularly those of the six seminaries.

In past years, presidential appointments have not been openly challenged. The issue arose during the presidency of Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., who bowed out in 1980 after serving only one term.

Rogers, an avowed conservative and proponent of biblical inerrancy, was accused of "stacking" his appointments with fundamentalists and inerrantists. The impact of his appointments will come before the 1981 convention, when the 1980-81 committee on boards makes its report.

A group led by Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and Kenneth Chafin, pastor of South Main Baptist Church in Houston, has said it will challenge the report.

One focus is the decision of the committee on boards not to reappoint some mid-termers, eligible for second terms.

Smith's appointments also have drawn criticism and praise, and both groups are closely watching for the nominees to the committee on boards.

Messengers will be required to deal directly with the question of presidential power in a recommendation from the SBC Executive Committee.

The recommendation would revise Bylaw 21, and require the appointment

(Continued on page 3)

## Avoiding closing

# Anglicans offer solution to Gaza hospital problem

By Susan Cahen

GAZA (BP) — The board of trustees of the Gaza Baptist Hospital has recommended that administrative responsibility for the hospital be transferred to the Church Missionary Society of England by Jan. 1, 1982.

The trustees, related to three Southern Baptist hospitals in the Middle

East, consider this the most viable alternative to closing the financially beleaguered institution.

Southern Baptist Foreign Mission Board officials will discuss this and other options and expect a recommendation on the hospital's future to be made at their May board meeting in Richmond, Va.

The Church Missionary Society, an Anglican evangelical missions agency which opened the Gaza hospital in 1879, continues to hold title to hospital properties because clear title could not be obtained after Southern Baptists took over the medical work in 1954. It offered to take back responsibility for the hospital when they heard the Foreign Mission Board might have to close the institution.

If terms of the transfer agreement are worked out, Southern Baptist missionaries who want to will remain at the hospital on loan to the new administration. Most have indicated they would like to remain. The Baptist church on the hospital grounds would continue meeting there and the school of health sciences would still gain access to its buildings through the hospital grounds and be affiliated with the hospital for training.

Under the proposed agreement, the school would remain under the auspices of the Foreign Mission Board even though it might be affiliated with the hospital. School property is adjacent to the hospital but is not part of land titles still held by the Church Missionary Society.

The hospital, school and church are the main thrust of Baptist witness in Gaza. Although results have been slow, as in many Muslim areas, there was a revival last year with 28 professions of faith. Many have remained secret believers because of the Muslim faith's importance to social structure.

Tommy Adkins, a hospital administrator and a Southern Baptist missionary, said it is very important to keep a witness in Gaza. "We feel quite confident that if the Anglican church takes over, we will be able to have a witness here under this arrangement."

The serious financial crisis at the hospital were brought about by several factors. The patient load has fallen and workers' wages have risen 64 percent. To compensate for these, the hospital terminated 47 of its 109 employees. Gaza law dictated that these people be given severance pay at the rate of one month's pay per year of employment based on current pay scales.

Because of the 64 percent increase, severance pay for the 47 workers depleted the hospital's 1981 operating budget. The Foreign Mission Board (Continued on page 3)

## Postal cuts would hurt denomination's papers

WASHINGTON (BP) — As the U.S. House of Representatives passed President Reagan's budget proposal requiring sharp spending cuts, the House Post Office and Civil Service Committee announced it will hold hearings to consider how it will make the cuts the budget requires.

One consideration is the administration proposal to eliminate a postal subsidy which allows nonprofit mailers such as the Baptist Record and other Baptist state newspapers to move to full postage rates on a graduated basis.

A 16-year phasing process for these and other nonprofit publications was set up by Congress to soften the blow of its 1970 decision to require each class and subclass of mailer to pay its full cost.

The administration's recommendation to eliminate funding for the phasing would require nonprofit mailers to begin paying full rates this October instead of 1987.

The impact of the Reagan proposal, according to an April survey of Baptist editors, would be to double the postage bills of these papers, forcing them to produce extra income from their supporting conventions or agencies or through higher subscription rates or to reduce the number of issues they publish.

A representative of religious nonprofit publication mailers was scheduled to testify at the committee's first hearing, May 13. By June 15, the committee will be required to report its recommended cuts to the House Budget Committee.

## Written credentials needed for registration at LA SBC

LOS ANGELES (BP) — A registration card or a written confirmation will be required for messengers to register at the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Registration Secretary Lee Porter said the persons who try to register without the card or written confirmation will not be registered.

Porter outlined the steps which must be taken prior to the Los Angeles convention in order for persons to receive accreditation to vote as messengers.

1. A person must be elected properly by the church under constitutional requirements which permit one messenger to represent the church.

2. A church allowed the full complement of 10 messengers should elect no more than 10 persons. "The constitution has no provisions for alternates and alternates will not be registered," Porter said.

## Joint Committee supports group

WASHINGTON (BP) — A Baptist agency has announced its support for a group of students at the University of Missouri - Kansas City whose case against the school for prohibiting on-campus religious services reached the U.S. Supreme Court in February.

In a friend-of-the-court brief submitted May 1, the Baptist Joint Committee on Public Affairs sided with the students, who four years ago were denied the right to conduct services on the campus.

3. Persons elected must be a member of the church which elects them.

4. Messengers must register personally and present either the registration card or written credentials from the church. Without the written records, they will not be registered, Porter said.

The registration cards, Porter said, are available to churches through state convention offices and most associations.

A credentials committee has been appointed by SBC President Bailey E. Smith, and will hear challenges to the rulings.

Registration for the SBC will open at 3 p.m. Sunday, June 7, at the Los Angeles Convention Center and will continue until the convention ends June 11.

# Associational Emphasis Week: May 18-24



# Maryland representative's board service said invalid

By Dan Martin

PERRY HALL, Md. (BP) — Reeves P. Andrews, one of Maryland's two representatives on the 1980-81 committee on boards, publicly expressed his desire to join an independent Baptist church eight days before he attended the committee's major meeting in Nashville, Tenn.

The committee on boards nominates persons to serve as trustees of the 20 Southern Baptist Convention agencies, including the six seminaries and major missions enterprises.

Andrews told Larry High, editor of the *Maryland Baptist*, journal of the Baptist Convention of Maryland, he went forward at the close of a service March 15 to join the Perry Hall Baptist Church, in Perry Hall, a suburb of Baltimore.

Eight days later, on March 23, Andrews, an insurance agent, attended the major meeting of the committee on boards in Nashville, and voted on persons to be nominated at the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Was leaning

Andrews is quoted in the *Maryland Baptist* as saying: "I was leaning in this direction even before I was appointed (elected) last year."

He added: "I am not a member of Perry Hall Baptist Church yet. They tell me it takes three months or longer to complete requirements for membership. It will be quite some time before I am actually an honest-to-goodness member of the church but I am working in that direction and I have that right."

In addition to expressing a desire to affiliate with an independent church, Andrews has been on the inactive roll of the Southern Baptist Convention-affiliated Oak Grove Baptist Church in Bel Air.

"For at least the past three years Reeves Andrews has been an inactive member of Oak Grove Baptist Church," said Lewis McDonald, senior minister of the congregation and president of the state convention.

McDonald explained an inactive member "is a member whose commitment to the church is virtually zero. His name is kept on the roll for

the sake of compassion, hoping that he will again become a committed member."

Such an inactive member, McDonald said, has no voting privileges. He also told Baptist Press Andrews "has not come (to church) one time in the last four years. I thought he had joined another church. We did not realize he had maintained his membership here."

McDonald, in a formal statement, said he "deeply regrets" that Andrews "has given the impression that he represented our church in his service on the committee on boards."

He added he has "no problem" with Andrews joining an independent church. "But I do have a problem with people thinking he is an active member of our church when he is not. Mr. Andrews has acted without integrity."

James Hubbard, pastor of Bel Forest Baptist Church in Bel Air, and a member of the 1980 committee on committees, nominated Andrews to serve on the committee on boards.

Hubbard, who was in turn nominated to serve on the SBC Education Commission by the committee on boards, said he did not know Andrews "was leaning in that direction. If I had known it, I would probably not have nominated him."

Not active

Hubbard, who is moderator of the Susquehanna Baptist Association, said he knew Andrews as treasurer of the association, a post Andrews retained even though he was not an active member of Oak Grove Baptist Church.

The committee on boards, on which Andrews served, is composed of a layperson and a person in a church-related vocation from each of the 26 states entitled to representation on SBC organizations.

The committee on boards is nominated by the committee on committees, and is elected by the convention. The 1980 committee on committees was named by President Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn.

The committee on boards nominated 136 new trustees, and renominated 91.

Included in the report are the nominations of six new trustees from Maryland and one renomination. Of the six new nominations, two replace trustees who were eligible for renomination, but were not renominated.

Claude Kirkpatrick, a hospital administrator from Baton Rouge, La., and chairman of the committee on boards, said he was unaware of Andrews' church membership, but said it will not change the report of the committee.

"Right now there are no plans to

change the report other than if a nominee dies or moves to another state," he said. Kirkpatrick said the report is a committee report, rather than that of any individual, although he did say the committee based its vote on "the advice of the representatives from each state."

Even before the revelation of Andrews' church membership, several groups within the denomination have indicated they will challenge the report when it is presented to the convention.

## Blacks now largest SBC ethnic minority

NASHVILLE, Tenn. (BP) — Black Southern Baptists are now the largest ethnic minority constituency in the Southern Baptist Convention, says as ethnic liaison consultant for the Baptist Sunday School Board.

Sidney Smith, a black consultant in church programs and services, says some 3,500 churches in every Southern Baptist state convention report almost 275,000 black members. The second largest group is Hispanics with an estimated 150,000 as members or attending Southern Baptist churches.

Writing in a monograph for the Encyclopedia of Southern Baptists to be published in 1982, Smith said when the SBC was founded in 1845, approximately one-third of its members were black. Slave membership was common though black Southern Baptists were in free churches too.

Though integration was predominant, Smith says, there was no pretense of racial equality. Even in black churches, pastors were often white, due to distrust of indigenous black gatherings.

The abolition of slavery brought both a black exodus from slave-relationship churches and the formation of black Southern Baptist churches. Free at last, these churches organized Southern Baptist associations in some locales and were a major part of the Southern Baptist population. In some places, like the Florida Baptist Convention in the 1880's, they were a majority, Smith says.

By 1900, most black Southern Baptists had found alternative membership in the National Baptist Convention of America. Most Southern Baptist work with blacks shifted from local church involvement to relationships through the Home Mission Board of the SBC.

After a half-century absence black churches began affiliation with the SBC again. In 1951, Community Baptist Church of Santa Rosa, Calif., and Greater Friendship Baptist Church of Anchorage, Alaska, joined. By 1980, there were approximately 600 predominantly black Southern Baptist congregations with an estimated 100,000 members.

Predominantly white Southern Baptists

tist churches had attracted about 50,000 black members. Most of the black Southern Baptist churches are dually aligned with a National Baptist convention.

Black Southern Baptists have served the Southern Baptist Convention in leadership roles at all levels, from local and associational leaders, to state convention president to national agency staffs.

A recent development among some black Southern Baptists is the forming of a Black Southern Baptist Fellowship to deal with issues of Southern Baptist life from black perspectives, Smith says.

## Children's camp set during SBC

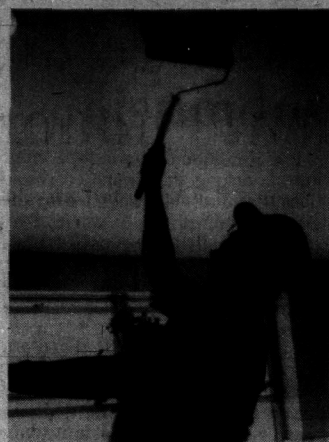
LOS ANGELES (BP) — Los Angeles' Griffith Park is the site of this year's Mission Day Camp sponsored by the Brotherhood Commission and the California men's ministries department.

The camp, for children of messengers to the Southern Baptist Convention, is scheduled during daytime sessions Tuesday, Wednesday and Thursday, June 9-11. It will feature mission stories, mission games and other activities for children in grades 1-6.

The staff of trained day camp counselors, directed by Robin Hadaway, pastor of First Southern Baptist Church, Monterey Park, Calif., will supervise visits to the Los Angeles Zoo and Griffith Observatory and Planetarium. Southern Baptist missionaries will share mission experiences and park rangers will lead a nature walk through Griffith Park.

Registration fee is \$5 per day per child. Families with two children attending the camp will pay \$25 for the three-day session and families with three or more children participating will pay a maximum of \$35.

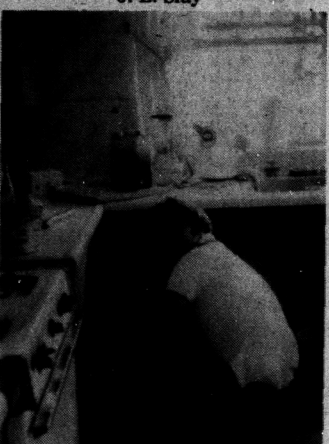
Registration for the camp will open Monday, June 8, at a booth in the SBC registration lobby at the Los Angeles Convention Center.



A. J. Comfort



J. L. Slay



Dan Martin

## SBC gifts continue rising

NASHVILLE, Tenn. (BP) — April receipts to the national Southern Baptist Cooperative Program increased 14.5 percent over April 1980.

The undesignated receipts, the primary means of support for SBC mission and education programs, totaled \$6,374,821, an increase of \$807,232. For the year, they are up 13.8 percent to \$47,364,696.

Designated receipts for April increased 21 percent to \$5,523,668. For the first seven months of the fiscal year, designated receipts total \$51,122,386, or 13.3 percent ahead of the same period last year.

Designated and undesignated receipts combined are \$98,487,062, an increase of 13.5 percent for the year.

We are growing serious, and, let me tell you, that's a very next step to being dull. — Addison

## Men's group helps Village in renovation

Mrs. Ruth Glaze, Director  
Christian Education  
Baptist Children's Village

It is true that mission efforts come in all shapes and sizes. It is also true that mission efforts come in many different locations. For the Baptist Men's Group of First Baptist Church, Brandon, the mission field was located within 20 miles of their homes on the India Nursery Campus of The Baptist Children's Village.

Replacing floor and ceiling tiles, a great amount of painting, refinishing kitchen cabinets, repairing bath facilities, and putting finishing touches on a brand new birdhouse were a few of the many jobs undertaken by the group during this mission action project, under the leadership of Rusty Griffin, Hayes Graves, and Phil Phillips, Mission Action Chairmen of the group.

Some 32 men gathered during all or parts of a three-day period to spearhead a major maintenance undertaking in Memorial Cottage, which is home for 12 boys and three staff persons.

Relocation of utility room fixtures and building bookcases for each of the boy's beds were two principal items in the work agenda. In the completion of the bookcases, each young person and child has more "private space" in which he can store his own personal belongings.

The cabinet refinishing now provides a bright sparkling look to the kitchen in Memorial Cottage and affords "family" and guests alike a sense of welcome and warmth.

Woman's Missionary Union members from First Baptist Church, Brandon, also contributed many hours of labor as they scrubbed and cleaned throughout the day.

Satisfaction of a job well done, practical application of the ministry of helping those in need, and fellowship among Christians working together are but a few of the benefits of this mission effort.

This is the fifth such work mission undertaken by this group. In the past they have done construction projects at Sophia Sutton Assembly; Alma-St. Louis, Michigan; Central Hills Baptist Retreat; and on the Island of Dominica. They are carrying on a project at the Seaman's Center in Biloxi.

J. L. Slay is group president. Bob Jackson is pastor.

## Watts dies in Columbia

Thomas Watts, 56, a member of the Mississippi Baptist Education Commission, died of a heart attack May 5 in Columbia.

Watts, co-owner of Watts Company, a department store in Columbia, was a deacon at First Baptist Church, Columbia.

He was buried in Columbia May 6. Watts is survived by his wife Mary Frances Barnes Watts, a daughter, two sons, and his mother.

If all the year were playing holidays, To sport would be as tedious as to work. — Shakespeare

## Tax status of schools

(Continued from page 1)

Carter Administration, according to Buddy Bynum, Lott's press secretary. "We're getting a great deal more cooperation," Bynum said, as evidenced by an April 6 meeting between the new IRS commissioner, Roscoe Egger, and Lott, Sen. Thad Cochran and Bess, G. V. "Sonny" Montgomery, and David Bowen, and, to discuss the church school situation in Mississippi.

According to Bynum, Egger said plans for penalizing churches that have not cooperated with the May 5 order have, at present, been dropped, while the IRS awaits the results from Thursday's motion to intervene.

Ball also handled a case last year in which the First Presbyterian Church of Jackson and the Association of Christian Schools International sought to intervene. In July, Hart ruled against reopening the case.

Hart's ruling has been appealed to the U.S. Court of Appeals for the District of Columbia, and this is the case that may end up at the Supreme Court.

At issue is the tax-exempt status of churches. Because most churches with schools operate them as a ministry, not as a separate legal entity, the IRS can only deal with the schools by revoking the churches' tax exemptions. Thus, all church contributions, including tithes and offerings, may be declared no longer tax-deductible.

The Supreme Court has never dealt with such an issue.

Green v. Miller applies only to Mississippi, but another case with national implications, Wright v. Miller, with parties from six states, is currently in the U.S. Court of Appeals.

In a 1971 landmark decision, the court affirmed that church-operated schools are an integral part of the congregations that sponsor them, Ball said in a telephone interview.

And, he said, the court has often held that government may not "excessively entangle" itself with religious institutions, a position drawn from the First Amendment's words that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Among the arguments raised in the First Presbyterian case is that the churches "never had their day in court," Ball said, explaining that they were placed under Green v. Miller without any notice or prior legal proceedings in which First Amendment issues could be aired.

First Presbyterian and numerous other Christian schools have open admissions policies, but complying with the court's and the IRS' proofs for non-discrimination entails excessive entanglement and violates the First Amendment's guarantee, Ball said.

The effort by Ashbrook and Dornan

to intervene in the case Thursday reflects the constitutional confrontation between Congress and the judiciary.

In 1978, the IRS, without scheduling public hearings, published a proposed ruling in the Federal Register requiring a racial quota and affirmative action program for all tax-exempt schools.

The national outcry prompted Congress to pass Ashbrook — and Dornan — sponsored amendments to the 1979 treasury appropriations act, prohibiting the IRS to spend funds for revoking any school's tax-exempt status.

A continuing resolution for the treasury appropriations for the following year.

Under the resolution, the Ashbrook-Dornan amendments remained intact, according to attorney Jack Clayton, the Washington, D. C., representative for the American Association of Christian Schools.

Judge Hart's May 5 order, which directs the IRS to revoke the tax exemptions of churches failing to comply with Green v. Miller, has provoked "a major constitutional confrontation," beyond raising First Amendment issues, Clayton said in a telephone interview.

"He (Hart) is ordering the IRS to violate the Ashbrook-Dornan amendments" and requiring Congress to pay for activity it has specifically prohibited.

Clayton contended that intervention into Green v. Miller should be allowed because the May 5 order resulted from "a sweetheart suit" between the IRS and attorneys such as Parker pressing the case.

Both parties, "posing as adversaries," wanted the same outcome of challenging private schools' tax exemptions, he said.

Parker's opposition to church schools airing their First Amendment concerns about the May 5 order and the IRS' 1978 proposal to challenge school tax exemptions and its opposition to the Ashbrook-Dornan amendments are evidence of a sweetheart suit, Clayton said.

Beyond First Presbyterian and Clarksdale Baptist, only two other Hattiesburg congregations have sought to intervene in the case, Bay Street and Woodland Presbyterian churches, both represented by Ball. Their petition was denied on Dec. 9.

A number of churches received summonses to meet with IRS agents in January to explain why they did not provide information sought by the IRS in detailed questionnaires last summer.

Representatives of Grace Bible Church of Greenwood appeared before the agents, but declined to answer a number of questions which, they believe, violate church-state separation.

## Baptist leader marks Soviet changes

- Great spiritual revivals and many baptisms in different parts of the Soviet Union
- A remarkable stream of young people in church services
- Extensive church building construction and restoration of existing structures
- A more open and flexible attitude by authorities towards registered Baptists

These are some typical features of present-day Christianity in the Soviet Union, according to Andrei E. Klimenko. Klimenko is president of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., the largest Baptist Union in Europe. Official figures place its membership at 550,000, but unofficial estimates show perhaps five times that number.

Editor-in-Chief Sven Svenson of *Veckoposten*, weekly organ of the Baptist Union of Sweden, recently interviewed AUCECB President Klimenko in Moscow. Following publication of the interview in *Veckoposten*, Svenson has provided a translated script for European Baptist Press Service. "As far as I know," Svenson says, "this is the first interview with Rev. Klimenko. He is a man with great responsibility, a man who does not close his eyes to what an uncompromising leadership means in our sister Baptist Union in the USSR."

Svenson: We get reports from your country about a great stream of people attending church services and of a spiritual revival, particularly among young people.

Klimenko: In one city, 170 people have been baptized at three baptismal services. Other churches have baptized as many as 70. These examples can be multiplied.

The youth element in services and in churches is growing more and more. This is especially true in regions with a German-speaking population, where youth make up about half those who attend. They participate actively and in various ways in the meetings — singing, playing instruments, declaiming, and preaching. Occasionally young people take responsibility for an entire service. At the same time, we train our youth to help with the practical side of church life, for example in visiting the sick.

Svenson: A large stream of young people, often well-educated, come to the churches. Doesn't this bring problems because of the "generation gap"?

Klimenko: We cannot close our eyes to certain difficulties which may arise. That is why we need more pastors and spiritual leaders who can teach and educate. I am convinced that if church leaders give proper guidance to both old and young members, no serious conflicts are likely to arise between the generations.

Svenson: You mentioned construction of new church buildings in different parts of the country and extensive restoration of existing structures.

Klimenko: Just now we are building many new church structures. No less than one-hundred new or restored buildings have been erected in this recent period. Several of these are large and well-equipped, such as at Rostov and other places.

As to plans for constructing a pastor's seminary in Moscow, we have just handed in drawings and detailed cost estimates to the authorities. Its construction costs probably will exceed 600,000 Roubles (More than 4 million Swedish crowns). The matter of pastoral

education is becoming more and more important. The present correspondence courses are not sufficient.

We have already spoken of the streams of young people in our churches. We find the makings of good preachers among them, but they of course need theological education.

At present there are several young pastors in our Union, which is unusual in Russian circumstances, for as a rule we have rather chosen older brethren for these posts. One church recently chose a 28-year old man as pastor. And in Kubushev, where the church has a new building and over one thousand members, the pastor is only 29 years old.

Svenson: The possibility of a visit to the Soviet Union by American Evangelist Billy Graham for a series of revival meetings has been discussed for several years. How far has this proceeded?

Klimenko: We have tried to arrange an official visit by Billy Graham. During the Baptist World Congress in Toronto last July, some of our Union leaders and I met with Dr. Graham. He declared himself willing to come to the Soviet Union and said he hoped such a visit would develop. We share this expectation completely.

Svenson: I recall that during your last AUCECB Congress (in Moscow in December 1979) desires were expressed for more contact between your Union leadership in Moscow and the churches in other areas. Have you been able to comply with these wishes?

Klimenko: A number of important questions of fellowship were discussed during that Congress. One dealt with young people and the role they are playing in our churches. Of course we want them active in church life and to make use of their gifts and potential.

Another question dealt with possibilities we have on the part of the authorities to decentralize our work and to continue and deepen contacts with churches all over the country.

Such journeys cause certain problems, however, because of the geographical extension of the USSR. Yet, we have planned our work so as to include more visits to churches in different regions. We hold services together, and set aside a time afterwards for talks with church leaders. Spiritual and practical matters are thoroughly discussed then. We share spiritual experiences with each other. I get the impression that this is appreciated to a great extent by the churches.

Svenson: In other words, you are experiencing a successful period in the Baptist Union in the USSR just now?

Klimenko: Our work is blessed in many ways, and we are deeply grateful for that. Besides many conversions and baptisms, we see a deepening fellowship in our Union. Even our brethren who formerly placed themselves outside our fellowship and who have not registered with the authorities are starting to rethink their position.

The church where Georgi Vins formerly served in Kiev is now registered with the authorities. About 4,000 of his followers have also taken this step. Their churches are independent from our Union, but we have fellowship in different ways. Among other things, we have been able to place Bibles and hymn books at their disposal.

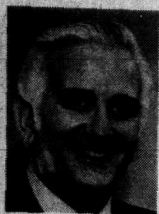


# Mississippi College announces commencement, honorary degrees

CLINTON — Mississippi College will award honorary doctorate degrees to a seminary president, a Bible school dean and a Jackson attorney during its 155th commencement exercises scheduled for Sunday, May 17, in the A. E. Wood Coliseum on campus. Ceremonies will begin at 3 p.m.



Byrd



Brunini

Leavell

Receiving the honorary doctor of divinity degree will be Landrum P. Leavell, president of New Orleans Seminary, and David Q. Byrd, Jr., dean of the Ministry Training Center and Director of the Boyce Bible School

at Southern Seminary in Louisville, Ky. Edmund L. Brunini, Sr., of Jackson, senior partner in the law firm of Brunini, Grantham, Grower & Hewes, will be presented the honorary doctor of laws degree.

In addition to receiving the honorary degree, Byrd will also serve as the commencement speaker. A native of Clinton and a 1943 graduate of Mississippi College, Byrd also holds the master of divinity, master of theology and doctor of philosophy degrees from Southern Seminary and was awarded the doctor of divinity degree by Union University in Jackson, Tenn., in 1978.

Leavell, a native of Ripley, Tenn., has been president of New Orleans Seminary since 1975. He previously served as pastor of the First Baptist Church of Gulfport and at churches in Magnolia, Crosby, and Charleston as well as Wichita Falls, Tex. He received his undergraduate degree from Mercer University and earned the bachelor of divinity and doctor of theology degrees from New Orleans.

Brunini is a native of Vicksburg and earned the bachelor of arts degree from Georgetown University and his law degree from the University of Mis-

issippi. He is chairman of the Mississippi Ethics Commission and has been a guiding force in the establishment of the Mississippi Ethics Commission and has been a guiding force in the establishment of the Mississippi College School of Law. He is a past-president of the Chambers of Commerce in both Vicksburg and Jackson.

The honorary degrees will be presented during ceremonies which will see diplomas awarded to 500 individuals, including 346 undergraduates, 75 graduates and 79 School of Law members.

Lewis Nobles, president of the college, will preside over the ceremonies and confer the degrees. Giving the invocation will be J. B. Miller, pastor of First Baptist Church, Joelton, Tenn., while Billy Ray Peacock, Baptist missionary in Taejon, Korea, will pronounce the benediction.

The commencement weekend gets underway on Saturday with the Senior Breakfast, hosted by the Division of Student Affairs, at 8:15 a.m. in the B.C. Rogers Student Center. Other events scheduled for Saturday include a Nursing Alumni Brunch at 9 a.m. in Cockcroft Hall; rehearsal for graduation at 10 a.m. in the Coliseum; Nursing Alumni Meeting at 10 a.m. in Cockcroft Hall; nursing pinning ceremonies at 11:15 a.m. in Province Chapel; School of Nursing Luncheon at 12:15 p.m. in the Hall of Fame Room of the Student Center; reception for 50-Year Club members at 4:30 p.m. in Hendrick House, the president's home; and 50-Year Club Banquet at 7 p.m. in the cafeteria, hosted by the Alumni Association.

Sunday activities include the Golden Anniversary Breakfast for the Class of 1931 at 8 a.m. in the Student Center; commencement at 3 p.m.; and a reception at the School of Law Building at 151 East Griffith Street in downtown Jackson for the law alumni and parents immediately following the graduation exercises.

## Sunday School weeks include two "specials"

Two special entrees will be a part of the menu during the Sunday School Leadership Conferences at Gulfshore this summer.



Allen

The two special events will be Bible study for youths, and church building consultation for interested adults. Both will be offered during the first two Sunday School conferences: July 27-29, and July 30-Aug. 1. Mrs. Ruth Allen, who teaches Bible at Jackson Preparatory Academy, will offer five hours of Bible teaching to youths ages 12-17, simultaneous to the adult leadership conferences. Also, Neron Smith, church building consultant for the Mississippi Baptist Convention Board, will be on hand for

private consultation during the two leadership weeks.

Those interested in consultation appointments may write Smith or the Sunday School department, at Box 530, Jackson, Miss., 39205.

For reservations to a Sunday School Leadership Conference, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. For program information, write the Sunday School department in Jackson.

## Mississippi Baptist Seminary to hear Tanner

The 38th Commencement exercises of the Mississippi Baptist Seminary are scheduled for Friday, May 29, at 10 a.m. at the Mt. Nebo Baptist Church, 1245 Tunica Street in Jackson.

The commencement speaker will be William G. Tanner, president of the Home Mission Board in Atlanta.

Tanner has served as president of Oklahoma Baptist University, Mary Hardin-Baylor College and as pastor of churches in Texas and First Baptist Church in Gulfport, Miss.

He is a graduate of Baylor University, and earned M. Litt. and Ed.D. degrees from the University of Houston and a bachelor's degree and Ph.D. from Southwestern Seminary in Fort Worth.

The Mississippi Baptist Seminary will be awarding 87 academic degrees to graduates from 15 of the 27 extension centers across the state.

Degrees, certificates and diplomas to be awarded are: Pastor Certificate 5; English Bible Diploma 4; Junior College Diploma 2; Diploma of Theology 2; Bachelor of Theology 5; Sunday School Training Diploma 21; Christian Training Certificate 13; Christian Training Diploma 10; Diploma of Religious Education 2; Bachelor of Religious Education 15; Master of Theology 3; Doctor of Ministry 2; Honorary Doctor of Humanities 3. The three candidates receiving the honorary degrees are Beulah Lyons, registrar of the Gulfport Center, Gulfport; James Wilson, pastor, Rising Star Missionary Baptist Church, Tupelo; and T. C. Simmons, pastor, Messiah Baptist Church, Detroit, Michigan.

## Anglicans offer

(Continued from page 1)

has made an emergency appropriation to help defray the termination pay costs and keep the hospital operating another three months. Additional funds will be needed if the Foreign Mission Board continues to operate the hospital until January.

If missionaries are given the go-ahead to work under the Anglican ad-hoc committee, they will retain their status as Southern Baptist missionaries and continue to be paid by the Foreign Mission Board.

Missionaries work under similar arrangements in countries where it is impossible or impractical to begin a new work but where the board feels there can be an effective witness through the established work of a government or other agency. Physicians have taught in government hospitals and universities, nurses have worked in government-sponsored public health programs and seminary teachers have taught in schools maintained by other denominations.

Among the attributes of God, although they are all equal, mercy shines with even more brilliancy than justice. — Cervantes



## Spring Olympics

More than 120 youth and leaders participated in a Royal Ambassador Spring Olympics April 3-4 at the Jackson County Baptist Association campgrounds near St. Andrews.

The two-day encampment brought together both Crusaders and Pioneers from 11 county Baptist churches. Ingalls Avenue brought 19 Crusaders and six Pioneers.

Competition included a football toss, three-legged race, dodge ball competition, relays, tug-of-war and the grand finale marathon.

Churches participating in the activities were Ingalls Avenue, Parkway, Orange Grove, First Escatawpa, Belhaven, Woodhaven, Hurley, Arlington Heights, Griffin Street, Cambridge and Belle Fountain.

Robert Spicer, pastor of Orange Grove Church, and associational RA director, organized the event with the help of Tom Miller, Vernon Edwards, and Walter Burch.

# The Baptist association — "workhorse" of the denomination

By Foy Rogers, Director Cooperative Missions Department  
The Baptist association is basic to everything we do in Baptist circles. The growth of the Southern Baptist Convention is due largely to the ministry of the Baptist association.

It is fitting that the Southern Baptist Convention has proclaimed May 18-24 as Associational Emphasis Week. Thus, almost 1200 associations affiliated with the Southern Baptist Convention, along with almost 900 directors of associational missions will receive special recognition and prayerful support for all they do in ministry while on mission in their setting.

There are 51 directors of associational missions serving 75 associations in Mississippi. One of the 75 associations is a Choctaw association and all the affiliated churches are Choctaw. There is one other Indian church in Pascagoula, and it is affiliated with the Jackson County Baptist Association. There is one Chinese Baptist church in Mississippi which is located in Cleveland, and it is affiliated with the Bolivar County Baptist Association.

We have reason to believe that very soon there will be other ethnic churches to be organized and join a local Baptist association. Some, Spanish, Koreans, and others are meeting in mission fellowships now.

As we study the history of Baptists, we discover that William Carey, who is often referred to as the father of modern missions, found an associational platform on which he could share his God-inspired call and ambition to go to a foreign country on a mission. He went to India and became the first Baptist foreign missionary.

It is interesting that the first missionary appointments of the Home Mission Board were approved to New Orleans as a city missionary and to the Indians as a general missionary. Also Porter Routh and the late Courts Redford both served as officers in associations as their first denominational responsibilities.

The directors of associational missions whose pictures you see on page 6 make up a group of missionaries who are second to none in the entire convention.

Please find a time to pray earnestly for these men with particular attention for your director of associational missions and do something to show your love for them. Several of the missionaries who have served well but are now retired need your prayers and encouragement.

Geographically, numerically and in proximity to the local churches, a Baptist association is the smallest Baptist

denominational unit if looked upon individually, but the largest denominational unit if looked upon collectively; and consists of cooperating Baptist churches, voluntarily united to serve themselves and the world more effectively so far as support and service is concerned.

Historically, functionally, and in importance it is the first unit beyond the local Baptist church. However, for business transactions, organization, policies, and programs, the association consists of messengers duly sent by the cooperating Baptist churches who are seated and organize themselves by themselves of the associated messengers at their annual or called gathering.

The functional purpose, or objective of the unit is to see that the needs of the churches are met, while at the same time promoting the total world mission denominational program with the use of such parts of our denominational program as the association deems wise.

Thus it is a two-way program or function interpreting the condition, needs, successes, and failures of the churches to the denomination and introducing and helping to interpret and adopt the challenge, materials, methods, service, mission responsibilities, and ministries of the total Baptist program to the churches.

## Associations are churches in fellowship on mission...

J. C. Bradley  
Associations are spoken of in various ways — annual meetings, messengers from the churches, a program of work, a geographical territory. A brief description which has come to be frequently used is: "A Baptist association is churches in fellowship on mission in their setting."

Those churches are free, independent, self-governing, autonomous churches that decide they want to associate themselves to do certain things together.

Their being in fellowship involves oneness of purpose, shared life, mutuality, and New Testament "koinonia." It is a "family" of churches and a network in which churches give and receive assistance. "In fellowship" emphasizes the relationship existing among the churches.

On mission refers to God's mission for the churches individually and the churches together in association. The first responsibility of each church is to deal with the question of God's mission for that church. Likewise, the first responsibility of an association of churches is to deal with that same question — What is God's mission for us together? What is God doing in the world, and what is our relationship to that?

In their setting deals with everything anyone means when he says of his association, "Ours is a peculiar situation." The fact is that every situation is peculiar, that is, unique. And it is in the uniqueness of that situation that an association of churches has a very special responsibility to be on mission.

Baptist associations are part of a total denominational team created by the churches to give expression to their

larger view of the Kingdom and to provide an effective means of working together.

Bradley is director of the Home Mission Board's Associational Administration Service department.

## LA messengers to face...

(Continued from page 1)

of the committee on committees by a committee of the president and the two vice presidents. The change, one of its sponsors says, is not in reaction to Rogers, but is an attempt to enhance the vice presidential positions and to diversify the power.

Another recommendation from the Executive Committee is almost certain to draw fire. It proposes a change in Article III of the Constitution, changing the method of qualification of messengers. The most controversial part of the change requires Cooperative Program giving to qualify messengers.

At least one association has gone on record opposing the change, and biblical inerrantists are critical of it, since many designate contributions to SBC causes, but exclude the seminaries, which many charge are filled with liberals who do not believe the Bible to be infallible and inerrant.

Among the other matters expected to arise:

—An effort to disenfranchise denominational employees from attending the convention as registered, voting messengers;

—Another effort to enforce "doctrinal integrity" in the institutions, following a strongly worded resolution passed in St. Louis exhorting trustees to preserve the doctrinal integrity of the institutions, and to ensure belief in an inerrant Bible.

—A challenge to the SBC Christian Life Commission, over a speech made by a Bible translator which was sharply critical of biblical inerrancy. The Commission disavowed responsibility for the remarks of the American Bible Society translator, but criticism has continued.

—Resolutions concerning conservative causes, including anti-abortion, pro-capital punishment and other matters.

Many observers predict Los Angeles will be a pivotal meeting. Others, however, say it will be simply a prelude to the main confrontation which will occur at the 1982 meeting in New Orleans, which will be held in a location nearer to grassroots Southern Baptist strength and in a year when Smith's second term would expire.

## Senior adults

Frank Simmons, Gulfshore manager, reports that there are still 15-20 spaces available for Senior Adult Retreat II, May 25-29. Write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Enclose \$15 per person for deposit.

## Resolutions Committee asks advance submissions

(Continued from page 1)

of the panel currently serve on the SBC Executive Committee, as required by convention bylaws. They are Gordon Dorian, pastor of Olivet Baptist Church in Wichita, Kan., and John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La. Both are described as loyal to the denomination, while conservative theological.

Other pastors on the committee are Bob Bacon, Del Norte Baptist Church, Albuquerque; Billy Barber, First Baptist Church of Tampa, Fla.; Morris Chapman, First Baptist Church, Wichita Falls, Texas; and Joel Gregory, Gambrell Street Baptist Church of Fort Worth, Texas.

Although all seven of the pastors are described in varying shades of theological conservatism, most have solid records of involvement in denominational affairs, especially at the state convention level. Bacon and Sullivan currently are presidents of the New Mexico and Louisiana conventions respectively, while Graves is a former president of the Baptist General Convention of Oklahoma.

According to sources contacted by Baptist Press, none of the seven is known to be actively involved on either side of the inerrancy battle.

Of the three women named to the panel, two are wives of pastors active in denominational life. Jayne (Mrs. John) Dunaway is the wife of the current vice chairman of the SBC Executive Committee. Dunaway, pastor of First Baptist Church, Corbin, Ky., also has held a variety of offices in Kentucky Baptist life.

Carol (Mrs. John) Swartz is married to the pastor of Bethel Southern Baptist Church, Escondido, Calif., who in turn has served as chairman of the executive board of the Southern Baptist General Convention of California. She is a school teacher.

The other woman on the committee, Vivian (Mrs. Nelson) Simpson, is a veteran in denominational affairs, having served two terms on the Home Mission Board and as a member of the program committee for the Baptist State Convention of North Carolina. Her husband is director of missions, Little River Association in Lillington.

According to those interviewed, none of the 10 members of the resolutions committee is known to be a crusader on any issue in the public arena. Although most have the reputation of being sensitive to the needs of people, none is known to be coming to the committee with a "pet" issue to be pushed through at any cost.

If such observations prove true, this year's panel can be expected to approve and recommend to the convention resolutions in the mainstream of Southern Baptist thinking.

## Mississippi Baptist Activities

- May 18-24 Associational Emphasis Week (CoMi Emphasis)
- 18-22 Area Creative Workshop Conference; 9 a.m. - 4 p.m. (CAPM)
- 18 - Assn. Office, Mendenhall
- 19 - Highland BC, Senatobia
- 20 - Central BC, Yazoo City
- 21 - FBC, Philadelphia
- 22 - North Greenwood BC, Greenwood
- May 22-23 Language Missions Leadership Conference; Baptist Indian Center, Philadelphia; 1 p.m., 22nd - Noon, 23rd (CoMi)

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### The Reagan budget . . .

## Subscription costs will be affected

The vote last week in the U.S. House of Representatives to endorse the President's budget figure will have its effect on the subscription of all of the Baptist state papers. There is no question about this.

What effect it will have is still subject to question.

The President's budget was endorsed. Its aim is to reduce inflation. If this happens, those of us who will profit by a reduction in inflation will be happy.

This action will affect the subscription price of the Baptist state papers because the new budget could eliminate a subsidy that is allowing a phase-out operation of subsidies to non-profit, second-class mailers.

We didn't seek the subsidy. It has been a part of non-profit, second-class mailing ever since such mailing has been going on. Back in the early sixties the Baptist Standard, the state paper for Texas, sought to be allowed to pay its total mailing cost to avoid any sort of church-state implication. Its request was denied.

About 1970, however, it was decided that the non-profit, second-class mailers would need to begin to pay their own way. The decision was that such a program initiated all at once would be too heavy a burden to bear financially,

so a phase-out operation was set up. It was supposed to have phased out the subsidy in 10 years and would have been completed, but somewhere along the line the decision was made to extend the phase-out for six more years. It was set up to run until 1987.

In 1971 the cost for mailing the Baptist Record was about \$20,000. This year the budget calls for almost \$200,000, and we could only hope it would be enough; for there is no way of accurately judging the cost of mailing when budgets are assembled.

Now the remaining part of the subsidy is threatened. We did not relish the idea of the subsidy, but we had it. We had been assured it would be in effect for six more years, however, and now it may be withdrawn before the end of the year.

What does paying our own way amount to? Who knows? The post office evidently has arrived at a figure that it considers is the cost for mailing non-profit, second-class material. We can only accept the decision. The only thought that has surfaced so far is that the cost probably would increase from about 2 1/2 cents per piece to about 5 cents per piece. It's true that 5 cents doesn't buy much these days, but the cost of mailing could double before the end of the year.

What will we do about it? We haven't decided yet, for the final figures of the new budget are yet to be filled in. The post office committee of the House is meeting this week. We have been in touch with that committee to ask for reasonable consideration. There are many decisions yet to be made before we will know for sure how we will be affected.

Three of the four Mississippi representatives voted for the budget, though David Bowen seemed not to be enthusiastic. Jamie Whitten voted against it. It does call for some radical changes. Trent Lott told the Baptist Record that it was the best way to deal with inflation, and that may be true. Surely something needs to be done. The problem the Baptist state papers face, however, is that our mailing costs have had nothing to do with inflation. A subsidy over which we have no control has been in effect ever since we have been mailing Baptist state papers. The oldest one was established in 1822. The Baptist Record came into being in 1877.

For more than 150 years Baptists have depended on their state papers to convey information. This is a necessary part of operating a democratic body. The far-flung condition of South-

ern Baptist presence and the diversity of Southern Baptists demand that a network of uncensored information be in operation. This is a ministry that must not be allowed to die, or a part of what makes Southern Baptists tick will die with it.

The people who it is designed to benefit will have to continue to bear the lion's share of the cost. In recent years as mailing costs have escalated, there have been more and more Cooperative Program subsidies. At the Baptist Record the Cooperative Program subsidy has just about kept up with the mailing costs while the subscribers and the advertisers have paid the rising printing costs and other expenses. The Cooperative Program cannot be expected to bear much of whatever additional load is forthcoming. It seems that additional subscription costs are in order, but what will be needed is not known yet.

At this point the Every Family Plan cost is only \$3.48 per year per family. It would still be a bargain at double that figure, though that should not be necessary.

Churches will be caught in the same cost crunch. Perhaps the church page ministry of the Baptist Record will prove to be even more of an advantageous program for all of us.



## Beth Tillery retires

"Brunch for Beth" was on the Baptist Building calendar Friday morning, May 1, to honor Beth Tillery who retired that day. No, she isn't that old! As a result of a serious illness last fall, she is taking disability retirement. Building employees gave her a pair of earrings, studded with tiny diamonds.

Beth has been working with A. L. Nelson in the Business department as his administrative secretary for 12 years. Before that, she was Gordon Sansing's secretary for a year when he was director of the Evangelism department. (I had not known this, but she told me she worked at Calvary, Jackson, for three years before she came to work for Sansing.) When I first met her 25 or more years ago she was on the staff of the Seminary Extension department, then directed by Lee Gallman. Seminary Extension had offices in another building, but its employees would come to the old Baptist Building at Mississippi and North Congress to meet with us for chapel on Friday mornings. She worked with them for nine years.

I shall miss Beth's attractively dressed, poised, friendly, soft spoken presence. She is one who always likes to indulge in a good laugh. We share a native state—Alabama. She was born at River Falls, in the south near Andalusia, the daughter of Sim and Bessie O'Neal. Of her three sisters and four brothers, six are still living. "My parents were interested in all of us children getting an education," she said. "My father never kept any of us home from school to help him with his work."

When Beth was ten, her brother Paul brought his Howard College (now Samford) roommate, Dewitt Matthews, to River Falls to preach the summer revival. During that revival Beth made a profession of faith and was baptized. Later Paul went as a medical missionary to Africa, but had to return home for family health reasons. Now he has retired from medical practice in Enterprise, Ala. Matthews later became professor at Midwestern Baptist Seminary, Kansas City, Mo.

After elementary school at River Falls and high school at Red Level, Beth studied at Howard College for a year. Then she married John Tillery, whom she had met when he came from his hometown of Montgomery to visit his grandfather near River Falls.

At first they lived in Montgomery, but then John surrendered to the pastoral ministry and decided to enter college. Beth took a course at Modern Business Academy in Montgomery so she could work to assist him with school expenses. Her brother, Norman



Beth Tillery

O'Neal, who is now retired but was then head of the department of religious education at Mississippi College, recommended MC, so they moved to Mississippi in 1953.

John, a bivocational pastor, does custom cabinet work and building construction. His pastorates have included Good Hope Church, Winston County, eight years; Bethesda, Hinds County, three years; and County Line, Rankin County.

The Tillerys have one daughter, Sue Blaise of Clinton; three sons, Johnny of Jackson; Harry of Marks; and Frank, who still lives at home at 110 West Lakeview, Clinton, but who finished high school in December and will enter Hinds Junior College, June 1; one granddaughter; and five grandsons.

Beth said she will be spending much time reading, she expects. Also she likes to do handwork such as embroidery, needlepoint, and crochet.

She was in a class of senior adult ladies at First Church, Clinton. When she got sick, she had to give it up. "They were all so wonderful. It was the most rewarding thing I've ever done." Previously, at Morrison Heights Church she had taught young adult women and before that a class of college girls.

Her co-worker, Clyde Nettles, described Beth as considerate, genial, dedicated. Esteen Quinn said, "She is quiet, but not timid. In spite of difficulties or illness, she gives the impression that she is happy and that she enjoys life." This bright outlook on life is revealed in Beth's own statement, "I cannot see what the future holds at this time, but as Emerson said, 'All I have seen teaches me to trust the Creator for all I have not seen.'"

## Argentina Baptists...

## Organized and effective

As Mississippi Baptists go into Argentina as a part of Mississippi Partners with the Rio de la Plata, they will find a highly organized and effective convention, and they will also find dedicated Argentine Baptists who are members of churches that are alive and caring.

That the convention is organized and effective is due to a great extent to the efforts of the executive secretary, Ignacio Loredo. This is an unpretentious, warm-hearted, shirt-sleeve man who is at the helm of the largest convention of the three with which Mississippi Baptists are to be related: Argentina, Uruguay, and Paraguay.

An equally impressive person is the president of the convention, Miguel Bollati. And as one moves across Argentina as did the Mississippi Baptist task force in March, he finds Baptists who are dedicated and determined to accomplish their task of witnessing in their country. Their efforts have gone beyond their own communities as they have organized a home mission board with eight missionaries. They have even gone beyond their borders as they have sent a foreign missionary, a young lady, to Peru. Actually, the initial Baptist work in the other nations of the Rio de la Plata, Paraguay and Uruguay, was begun by Argentina Baptists—70 years ago in Uruguay and 60 years ago in Paraguay.

Baptists have been at work in Argentina for 100 years. The first Baptist to seek to witness in that nation was Pablo Besson, who went into the country from Europe. A bust of Besson at a Baptist retirement home in Rosario testifies to the influence he had in Argentina, and he is credited with

being the driving force behind religious liberty in that nation. When his daughter died, he found he could not bury her in a cemetery because he was Baptist. He dedicated himself to making a change in that situation.

Argentina, the second largest nation in land area in South America, is one of the most sparsely populated. There are only 29 million people in the country. Baptists number about 30,000, and they are growing.

Loredo is not satisfied with conditions as they are. He is pleased that Baptists have churches scattered all over the country, but he says too many of them are small churches. He feels that it is difficult to carry on a full-time work in a church of no more than 50 members. He wants to break the 50-member "barrier."

He wants to see established more churches in cities of 20,000 population, and he hopes they can become large enough in short order to have an adequate program of religious education.

Loredo made his remarks as Argentine Baptists, Mississippi Baptists and Southern Baptist foreign mission personnel met for a two-day get-acquainted session. The spectrum of Baptist work in Argentina was presented in a highly organized fashion as, leaders in the various areas of work spoke on the first day, and representatives of the different associations of churches presented their programs the second.

The executive secretary said the most delicate problem and the most difficult is the lack of pastors and missionaries. He said there is a need for an intensified theological education in all of its phases. The international semi-

nary in Buenos Aires, he noted, is adequate for incoming students; and he hopes it will continue to grow. The music school has grown greatly and now has 70 students. The theological school has 86 students. In addition, there are 400 students in extension work across the nation. Loredo said he hopes the extension work can be intensified also.

The School of Church Music was established only three years ago and is now self-supporting. Its first graduates were last year.

More pastors are needed in the country. Loredo said there needs to be at least 100 more. Many prospective students cannot afford to attend the seminary, however, so a restructuring is being considered that would present afternoon and evening classes and allow students to work. There is a problem with a shortage of classrooms. A communications center has been under construction, but work has halted because of a lack of money due to inflation. A new building for the music school would move into the building and free classrooms in the existing areas.

Of the 27 professors at the seminary, 17 are Argentines and 10 are missionaries. There are 24 trustees for the seminary. They are divided half and half between the nationals and missionaries. Sixty to 70 per cent of the mission Because of inflation, however, it is impossible to keep the 30-year-old buildings repaired. More and more couples are coming in for training, and facilities are growing increasingly short.

Last year one-half of the newly or-

dered pastors came from extension centers. The seminary is planning to bring extension students into Buenos Aires to visit with the professors and take their material back with them and take their exams in the field. This will facilitate the extension program and relieve some of the crowded conditions at the seminary.

During the get-acquainted meeting it was noted that this was the first time in history that so many Argentine Baptist representatives from such a wide area had come together to share the details of their work. The missionaries said they had learned some things they had not known before.

On the last evening of this gathering the seminary held its official opening for the year. It is now fall in Argentina. Loredo was the speaker for the opening ceremonies.

Following the meeting the Mississippi representatives fanned out into other sections of the country.

Details from the overviews provided will be provided in subsequent issues as will impressions from the thrilling and exciting visits to other areas and churches throughout the country.

The church family is an important part of the lives of Argentine Baptists. They are a minority group, and the fellowship with other Baptists is especially meaningful. Their concept of being a Baptist is much akin to that of the average Mississippi Baptist. They are warm-hearted, outgoing, responsive people. They are a delight to be with. They thrill the soul of those who have the opportunity to know them.

The Lord has blessed Mississippi Baptists with this opportunity.

## Letters To The Editor

### Baptist hospital ministry

Editor: Recently I was a patient at Baptist Hospital in Jackson. Not having been confined in that institution before as a patient, my knowledge of it and its

sophisticated mechanism was limited. Moreover, the medical attention by the physicians and the nurses staff is unequalled elsewhere for courtesy and close attention—all beyond the conceptions of those who have not patronized the hospital.

My sole purpose is penning these lines is to call attention to those unaware of what the Baptist convention has provided in the medical field and appealing to those individuals to use what has been made possible for public use.

Praise the Lord for endowing our leaders with ingenuity with which to develop refined instruments to detect and treat any disease known to man! Kirby Tyrone Prentiss

### The burden shifts?

Editor: I am writing in response to a letter published April 23, 1981, that stated that the issue before the SBC is not about the Bible, as the officers, leaders and teachers of our denomination are overwhelmingly agreed that the Bible is wholly and totally true, but is a question of interpretation, ultra-fundamentalist ignorance, and power politics.

The Clarion-Ledger published an article on March 30, 1981, by Kenneth Briggs of the New York Times News Service, (hardly an ultra-conservative stooge of Paige Patterson) that quoted Dr. Robert Bratcher, a Southern Bap-

tist Bible translator from Chapel Hill, North Carolina, as saying:

Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible. No truth-loving, God-respecting, Christ-honoring believer should be guilty of such heresy. To invest the Bible with the qualities of inerrancy and infallibility is to idolize it, to transform it into a false God.

The article went on to say that Rev. Cecil Sherman won re-election as President of the North Carolina State Convention after stating that he could not accept an inerrant Bible.

I respectfully submit that with statements such as these, the burden of proof has shifted to the "moderate" side. Bratcher has been quoted correctly, then I plead guilty to ignorance and heresy, and if Bratcher and Sherman's beliefs have been reported accurately, and they represent moderate Baptists, then I pray that there is an ultra-fundamentalist plan to use power politics at the Southern Baptist Convention.

Carl D. Ford  
Laurel

### Find the military students

Editor: Please help the Baptist Student Union at the Air Force Academy get the word to the young men and women

coming to the Academy in June, 1981. We would like to meet their planes, provide transportation and housing overnight, and help them report to the Academy at the proper time.

The Home Mission Board and Colorado Baptists have been providing this ministry for 12 years. We know about some of the young people coming to the AFA, but we would like to minister to the many others who are coming that we do not know about.

If pastors, parents, friends, and the young people themselves will drop us a note with name and address, we will correspond with them to secure flight times and provide further information to them.

We have a good program going through our Baptist Student Union at the Air Force Academy, and it is a ministry that needs to be expanded. PLEASE send us names and addresses of young people coming to the AFA in June, 1981. Thank you!

A similar ministry is provided at West Point and Annapolis. Help can be had there by writing to Alton Harpe, 11 Washington Street, Cornwall on Hudson, NY 12520, or Richard Bumpass, Box 1509, Annapolis, MD 21404.

Last year you ran this in your state paper we heard from Dean Powell, a student from Mississippi coming to the AFA. He is very active in BSU.

Don Gurney, Director Baptist Student Union 1230 North Cascade Colorado Springs, CO 80903

A WOMAN'S QUEST FOR SERENITY by Gigi Tchividjian, with foreword by Ruth Graham (Fleming Revell, \$7.95, 158 pp.) How can a woman handle all the demands of her world and come out victorious? How can she feel good about herself when society expects her to be a "perfect mother"? Gigi Tchividjian, Gigi Graham's oldest daughter and mother of six, offers her personal insights and answers in this book on how to find "quietness of heart and mind." At 17 Gigi married a Swiss-Armenian psychologist and moved to Switzerland. Sometimes she felt that loneliness would overwhelm her, and she turned to the Bible for comfort. Her book is not a book of philosophy, but is based on a thorough knowledge of the Scriptures. It is enhanced by some lovely poems, many written by Ruth Bell Graham, Gigi's mother.

A DEVOTIONAL GUIDE TO LUKE, THE GOSPEL OF CON- TAINING background and meaning. He points out that Luke shows that joy can come in ordinary and even depressing events. For instance, Luke began his Gospel account with a miraculous birth during a tax enrollment. He closed it with the view of a crucified Christ walking the roads with his disciples, "making their disillusioned hearts burn again with hope." This author says that just reading Luke is not enough but that one should allow time to meditate, to listen and to hear what is being said, for the "meaning of the words is often in the silences, the gaps between words and sentences."

GIORGIO JOY by John Killinger (Word, \$6.95, 144 pp.) 84 daily meditations. This book will take its reader through Luke, "the Gospel of joy," in 12 weeks. Killinger, who is professor of preaching, worship and literature, at Vanderbilt University, has provided a commentary on the passage allotted for each day, illuminating background and meaning. He points out that Luke shows that joy can come in ordinary and even depressing events. For instance, Luke began his Gospel account with a miraculous birth during a tax enrollment. He closed it with the view of a crucified Christ walking the roads with his disciples, "making their disillusioned hearts burn again with hope." This author says that just reading Luke is not enough but that one should allow time to meditate, to listen and to hear what is being said, for the "meaning of the words is often in the silences, the gaps between words and sentences."



# Easter flood, 1980, doubles church members in Argentina

Thursday, May 14, 1981

BAPTIST RECORD PAGE 5

By Marjorie Kelly

Humberto Sanabria, an Argentine Baptist pastor, is still thanking God for the Easter flood of last year that destroyed his home and his church in the city of Olavarria. The flood doubled his church membership!

Just 30 miles north in the city of Azul, Missionary Robert Crockett looks at pictures of his water-damaged Lottie Moon house and says, "The flood was the best thing that ever happened to our Baptist work in this area south of Buenos Aires. Our prompt help to the people in need was the breakthrough that we needed."

Many Mississippians could identify with Humberto's and Robert's plight as each tried to salvage what they could while waters rose without warning to heights of 5 and 6 feet. Yet, their immediate concern was for others around them.

Annette and Robert Crockett were asleep at 2 a.m. when neighbors knocked on the door to say that the street was already flooded. Robert hurriedly dressed and moved the mission car to higher ground. Annette and the children began moving furniture and other belongings to the second

floor. Sadly, they left their almost new mission house and managed to get to a hotel in the inner city. When they returned days later everything was ruined.

Immediately upon their arrival at the hotel, the Crocketts began helping others. Robert used a large suitcase to bring bread to the refugees filling up the hotel. Before any other agency or relief committee could get started, Crockett had made quick contact with his Baptist brothers in Buenos Aires, who in turn contacted the Foreign Mission Board in Richmond, and help was promised immediately.

Not wanting to wait a minute longer, Crockett went to the Azul bank and asked that he be advanced \$5,000 on his word that funds were coming from his Baptist colleagues. His reputation in the city was honored and the money was advanced. Crockett began buying large quantities of food and asked the city government to help him distribute it. Some of it was rushed to Pastor Sanabria, who began helping the needy in Olavarria immediately.

As soon as the highways were partially cleared, Crockett received per-

mission to try to drive to Buenos Aires to get more help. Taking his family with him, he made the long trip cautiously. "After many hours of travel we began to see some fields ahead that were not flooded," said Annette Crockett. "That was the most beautiful sight I had ever seen."

The Argentine Baptist Convention was in annual session when the Crocketts arrived. "We looked like tramps," recalls Robert. "We were tired and dirty." The convention heard Crockett's report at once and was moved to tears. Action was taken to secure a total of \$50,000 in funds for general relief and to help rebuild Baptist homes and churches.

Tons of clothing and food stuffs, as well as mattresses and bedding, were sent by truck to be distributed in the devastated areas.

"You can't imagine how grateful the people were for our help," said Sanabria. "When we finally got around to our own needs we enlarged our one-room church and refurbished our little home next door. People who had never been to the Baptist church began to attend services. They asked

how they might know Christ in a personal way. Many were saved and baptized. How wonderfully strange God works!"

Up in Azul the Crocketts were experienced the same rewarding results. Back from Buenos Aires, they began another large distribution of goods with the help and approval of the city government. "It was difficult for people to believe that the Baptists could be such help so quickly," Robert said. "Our impact for the Lord during this time cannot be measured. New faces appeared in our services; and on the very first Sunday after the flood, our offering was the largest ever."

All things work together for good to those who love the Lord... says Paul in Romans. This must apply also to floods for it worked out as an unexpected blessing in Argentina. Robert and Annette Crockett, both from Kansas, will be home on furlough soon. Perhaps they will visit Mississippi. If so they will be right ready to swap Easter flood stories with all those Jackson-area Baptists who will know exactly what they are talking about.

## Licenseless weddings protest "injustices"

CULVER CITY, Calif. (EP) — Since last June at least a dozen couples have been married without a license at Grace Lutheran church here, making their unions valid in the eyes of the church, but nonexistent in the eyes of the state. The situation is intentional, according to Robert Johnson, the parish pastor. "This is my way of publicizing the injustice of a legal system that economically penalizes people who are married."

Johnson started performing the marriages after a colleague — Rabbi Allen Maller of nearby Akiba Temple — showed him tax figures that charged married couples thousands of dollars more than single people with the same total income who live together and file separate returns. Johnson and Maller devised a licenseless ceremony that omits phrases about recognition by civil authority. The key statement is that the man and woman marry themselves in the presence of God. The couple then receives a certificate — similar to a state license — that declares them "united in marriage according to the ordinance of God."

Since then, he said in an interview, he has learned even more about the "injustices" of the legal system. "Retired people wanting to get married have told me that the woman would lose her pension or Social Security benefits. One woman who owned property would have lost her 'head of household' status and been penalized several thousand dollars if she had tried to sell the property."

Johnson's idea reportedly has the support of Bishop Stanley Olson, head of the Pacific Southwest Synod of the Lutheran Church in America. Following publicity on the marriages both Johnson and Olson received critical letters from church members, saying that the church should not condone civil disobedience.

## "Witnessing is not an option," says layman, "it is a commission..."

By Erich Bridges

SPANISH FORT, Ala. (BP) — "During my first 19 years as a Christian, I never saw one person come to Christ through a word I had shared."

Those sad words come from Bo Mitchell, an Alabama native and Southern Baptist layman. Like many, Mitchell found it very hard to share his faith verbally with friends and acquaintances who were not Christians.

During the last few years, however, a remarkable series of events has revolutionized the lives of Mitchell and his wife Mickie.

In early 1976 Mitchell, 56, a longtime radio announcer (for many years the "voice" of the Florida State University Seminoles football team), attended a lay evangelism school at West Bradenton Baptist Church in Bradenton, Fla.

After studying witnessing skills,

school participants fanned out over Bradenton to share their testimonies. To his utter amazement, Mitchell led a fellow church member to Christ during the first visitation evening.

"I couldn't believe it," Mitchell remembers. "This person had been in my Sunday School class for two years."

Sometime later Mitchell accompanied a group of Florida Baptist men to Colombia, South America, where they taught witness training sessions in Baptist churches.

In 1977 he led several lay evangelism schools in Florida churches. During that time the Mitchells steadily increased their own personal witnessing.

By early 1978 the Mitchells were so excited about their newfound "hobby" that they had lost all interest in radio broadcasting. They sold their share in

several radio stations and contacted Florida Baptist Convention Director of Evangelism Jim Ponder about full-time service opportunities.

Ponder invited Mitchell to join him as a special lay staff member in the area of witness training. Mitchell accepted and was assigned to Ponder's office through Mission Service Corps, the Southern Baptist program designed to place 5,000 full-time volunteers on home and foreign fields for one or two years.

That was October of 1978. In the two years since, the Mitchells have led numerous lay evangelism schools and seminars all over Florida, as well as in South Korea during preparation for the major city crusades held there last summer by Florida Baptists and the Southern Baptist Foreign Mission Board.

"If we are to make a mark on this generation, then we lay people have got to step out and witness, boldly."

Last fall the couple moved to Alabama and expanded their training ministry to a national scale. Still Mission Service Corps volunteers, the Mitchells now teach lay evangelism schools and TELL Witness Training seminars all over the country under the auspices of the SBC Home Mission Board in Atlanta.

Mitchell defines witnessing as "sharing Jesus in the power of the

Holy Spirit and leaving the results to God." Further, "it is not an option or a gift"; it is a commission from Christ to all Christians.

Most Christians don't witness, Mitchell contends, because they don't know how, or aren't empowered by the Holy Spirit, or both.

"People who say 'I can't witness' are telling the truth," he says. "The Lord must do it through us. If we only know the mechanics of witnessing, we won't have the power. On the other hand, if we don't know how to tell a person in simple language what Jesus has done for us, we won't witness at all."

Working closely with local pastors, the Mitchells lead lay evangelism school participants in learning basic witnessing skills and then applying them in the community. The average school consists of three evening sessions in church followed by an evening of visitation and witnessing.

"The greatest thrill in life is looking into somebody's eyes at the moment he or she understands who Jesus is," says Mitchell. "And if Christ is to prevail, if we are to make a mark on this generation, then we lay people have got to step out and witness, boldly. Pastors and church workers can't possibly do it alone."

Success is counted sweetest by those who've succeeded. — Emily Dickinson



Robert Crockett sits at left as Mississippi Baptist Convention President Brooks Wester addresses a gathering of missionaries and members of the Mississippi task force in Buenos Aires.

## Disasters fall like rain on Linnen; Divine umbrella offers shield

By Norman Jameson

WICHITA, Kan. (BP) — A movie about Ray Linnen's life would be rated "R" because of violence. Yet the retired tax planner is a gentle Sunday School teacher who only wants to help people.

Disaster falls around Linnen, rain, but an umbrella of "divine protection" has shed at least a dozen encounters with certain death. When he was eight years old, he waited to cross a street to a newspaper stand to begin his paper route and a speeding car smashed into the stand, killing three people.

At other times in Linnen's life, an oil rig blew up behind him after he had left to answer a telephone; two airplanes he was scheduled to be on but missed crashed, including one that killed 31 people; and a man who replaced him at a refinery in Wichita was killed in a boiler explosion.

"There's a time and a place for everybody's death," says Linnen, a member of Metropolitan Baptist Church in Wichita. "When it's your time, you'll go. It just hasn't been my time yet."

Linnen bases his philosophy on the theory that "the Lord has something for you to do and he will leave you here until you do it."

Twenty-five years ago when he was heading home from work, he saw a dark cloud in his rear view mirror and decided to skip his usual daily stop at the ice cream parlor in Udall. Five minutes later the deadliest tornado in Kansas history leveled the ice cream parlor, killing seven people inside. Seventy-three others were killed and 200 injured in the town of 450.

When Linnen and his wife Virginia were honeymooning in Colorado, they crossed a bridge during a ferocious storm and pulled to the roadside. Minutes later, floodwaters swept the bridge away.

The Linnens left the steep winding roads of the Rockies a few days later. They were traveling on their usual road in miles when "darned if my brakes didn't go out," Linnen recalls. Their car rolled safely to a stop.

Most recently, Linnen was supposed to do some tax work at an industrial park near Wichita, but he delayed a half hour to help a widow who lives across the street from him. Back in his house the telephone rang. It was the man he was supposed to see at the industrial park, telling him a tornado had struck the area at the time he was supposed to have been there.

Since Linnen's story became known through an Associated Press release in

August, he has appeared on 40 to 45 television and radio talks shows. He accepts no appearance fee and will only agree to be on the show if he is given the opportunity to talk about his faith.

The exposure has brought him many cries for help. He now has a thick folder of letters and records of telephone calls from people who have sought his counsel. A woman who was about to commit suicide called and told him after hearing his testimony on the radio she was going to find what the Lord had for her.

"Behind each experience, I've been able to help someone," says Linnen. "Every time I help somebody, I use it to get them out of their problem, but then I inherit some more."

Some of Linnen's strange fortunes have not just saved his life, but have improved its condition. Deaf in both ears, Linnen learned of a new operation in 1958 that might restore his hearing. He drove without an appointment to Oklahoma City to see a specialist who was booked four months ahead. On the way, he just made it around a big truck that had jackknifed, blocking the road.

When he got to Oklahoma City there was an opening and he had the exam and successful operation that day. He

learned later the person who was to have been in his time slot had been behind him on the road and couldn't make it around the disabled truck.

Later, shortly after he had lost everything he had in a business deal where his partner cheated him, a man walked into his office and gave him the biggest contract he ever had, to manage oil wells that were producing \$50,000 a day. It wasn't until three years later Linnen and the man learned he was supposed to have gone to an oil management office around the corner from Linnen's.

With such a wealth of personal experience from which to draw, Sunday School teacher Linnen, who utilized a real skeleton and used the Bible for a treasure map at your feet, says, "No one falls asleep in my class."

New York (EP) — Days Inns of America, one of the country's major motel chains, has distributed nearly 1.4 million New Testaments to its guests. The Good News for Modern Man, the New Testament in Today's English Version has been a popular feature at the motels since they were first placed in rooms nine years ago.

## Interfaith chaplaincy organization is formed

WASHINGTON (BP) — Two inter-religious chaplaincy organizations have disbanded to form the "National Conference on Ministry to the Armed Forces," an interfaith conference that may become one of the most influential in the nation.

A. Carl Hart, director of chaplaincy for the Southern Baptist Convention, was named chairman of the steering committee to organize the new conference. He said the disbanding and reorganization of the General Commission on Chaplains and Armed Forces Personnel and the Conference of Ecclesiastical Endorsing Agencies for the Armed Forces will open the doors for new groups that have been a part of neither. It will include Catholic, Jewish and Orthodox groups as well as

a wide spectrum of Protestant denominations.

The new National Conference on Ministry to the Armed Forces will meet twice each year with the chiefs of staff of the armed forces to share information and work toward common objectives, said Hart, director of the chaplaincy division for the Southern Baptist Home Mission Board. The first meeting will be in March 1982.

Hart said it is not an endorsing agency, for each religious group and denomination endorses its own chaplains. But each group faces common problems, such as quotas for chaplains, problems faced by the families of military chaplains, etc.

### Devotional

## The lost object

By Jeanette D. Kirby, Clinton  
Luke 15:8-10

A large department store in our area was offering a four-week course on interior decorating. I had signed up and eagerly awaited the first class. However, the enjoyment of that session was marred. As I sat there waiting to register, I looked down at my hands and realized a ring was missing! I searched the room thoroughly, but the ring was nowhere to be found!

After class, I carefully retraced my steps through the store and across the parking lot to my car, looking down as I walked. Arriving home, I thoroughly searched the house. The last place I looked was in the bathroom. Two inches from the drain of the tub I found the lost ring! It had slipped off as I bathed.

It cannot convey my sense of elation at finding the ring. All of us can probably recall experiences when we lost something or misplaced an object which was special to us. That loss occasioned a diligent search for the missing item. We can further recall the relief and joy experienced when we found what we'd lost. Are we that interested in seeking people who are spiritually lost from God?

As Christians, we are sometimes guilty of being more concerned with finding personal possessions which will eventually be destroyed than we are in winning lost people who will live throughout eternity.

Jesus told a story about a woman who had ten coins. She lost one coin and thoroughly searched her house until she found it. The Lord Christ told this story to stress the importance of valuable possessions being found. The discovery of what had been lost was the occasion for great joy.

So it is when a lost soul is saved. Nothing brings greater joy to the Lord than the act of repentance by a sinner. The Lord is the Good Shepherd who came to seek lost men. His greatest joy, therefore, is receiving a sinner who turns to Him in an act of repentance and faith. The Lord's greatest delight is experienced in meeting man's deepest need.



Ted Church (Smith): May 17-22;

John E. Barrow, pastor; Billy Ballard, director of missions, Smith Association, evangelist; Ida Mae Brown and Oneta Cockrell, music director and pianist at Ted, leading the music; dinner at the church on Sunday with two services, morning and afternoon; Mon.-Fri. at 7:30 p.m.

Rocky Point (Leake): spring youth revival; May 15-17; services at 7 p.m.; Danny Lanier, evangelist; Ryan Miley, song leader; David Wilkinson, pastor. (The summer revival at Rocky Point, which usually begins the first Sunday in August, will this year be August 16-21, with Danny Lafferty as evangelist.)

Robinhood Church (Rankin): May 17-20; Noel Brock, Valley Grove Church, Tupelo, evangelist; Rick Rice, Mississippi College, music evangelist; Mike Peñock, pastor; Sunday at 11 a.m. and 7:30 p.m.; Mon.-Wed. at 7:30 p.m.

### Pray for MKs

May 26—David F. Myers

(Nigeria), USM

## Agencies call for enlarged efforts to "safeguard" liberty

WASHINGTON (BP) — Representatives of 13 Southern Baptist agencies issued a statement calling for expanded efforts to "safeguard" religious liberty and its corollary, separation of church and state.

The statement came from a caucus of Southern Baptists attending a conference on government intervention which brought together representatives of more than 90 percent of America's adherents of organized religion.

The statement refers to growing government intervention in such areas as requiring "religious groups to register with and report to government officials if they engage in any efforts to influence legislation;" an Internal Revenue Service definition of "integrated auxiliaries" that "tends to define for the churches their relationship to those agencies integral to their religious missions;" and efforts by federal agencies "to be involved in the employment and program decisions of church-related agencies and institutions."

The statement further cites federal

and state efforts to "regulate the accreditation of church-related schools and colleges;" federal and state efforts to collect unemployment compensation taxes from church-related agencies; and intelligence agency use of clergy and missionaries and the posting of intelligence agents as clergy and missionaries.

The SBC caucus was convened by J. Howard Cobble, chairman of the SBC Executive Committee and pastor of First Baptist Church of Avondale Estates, near Atlanta, Ga.

Munich, Germany (EP) — The Soviet KGB has evidently targeted Baptist groups in Estonia as a major point of concern because of what appears to be a spectacular religious revival taking place in that part of the Soviet Union. According to a report released by Faith in the Second World (GZW), based in Zurich, Switzerland, believers who come to the capital city Tallinn from outside Estonia were to be no longer be permitted to visit the Olai Church effective March 1.

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# Blue Mountain registrar: GA director extraordinary

By Anne Washburn McWilliams  
"If a GA says, 'I'm going to quit,' that's a flag which means 'I want more attention,'" said Annie Hendricks. "Girls respond to interest shown in them. If they do quit going to GA, don't give up on them. Call them. Visit. Show you do care about them."

Annie Hendricks should know. She has been GA director at Lowrey Memorial Church, Blue Mountain, for 35 consecutive years. When one of her GAs stopped coming to meetings after being present only a few times, Miss Hendricks suddenly realized that she didn't know exactly where the girl lived, or if she had a phone. But she called the child's grandmother to urge, "Please tell your granddaughter we miss her in GA." The next week the girl returned and the director overheard her say, "I quit, but they wanted me back!"

Miss Hendricks was graduated from Blue Mountain College in 1942 and worked three years with the War Production Board. When she accepted President Lawrence Lowrey's invitation in 1945 to become registrar at her alma mater, she had no idea she would also be granted at the same time her desire to become a children's worker. In fact, Frances Tyler asked her two years in a row before she said yes to the GA job. To overcome her own excuses, she told herself, "If I don't know anything about missions, I can certainly learn, and if I don't know the people of the town, the girls will introduce me to their families." So in 1946 she began meeting with GAs on Tuesday afternoons, from 3:30 to 4:30 — and she still does.

Her ministry with Girls in Action is extraordinary in several ways. For one thing, at least 50 percent of her GAs through the years have not been children of Lowrey Memorial families, she said, but have been public school students in Blue Mountain, enlisted by their school friends. For another, Blue Mountain College students have always been available to assist as GA leaders (this year, for instance, seven "regular" girls and two "floaters" work with the 22 GAs in grades 4, 5, and 6). Thus, more attention can be given individuals. Third, Miss Hendricks gives an unusual amount of time to the Missions Adventures program.

In the beginning, during the 1946-47 school year, she held GA at the elementary school in a classroom. When teachers told girls, "You may choose study hall or GA," most chose GA, so that 50 attended the meetings. The next year the meetings were moved to the church and held after school, but many girls had already become interested and so continued to come. Lowrey Memorial Church girls came and brought their friends. Some girls came who belonged to other churches that did not have GA at all, or had it on another day of the week.



Mrs. E. G. Graham, Sr. has served 50 consecutive years as GA leader at Wes-son Church.

## Mennonites, BWA will publish Bible study books in Russian

AKRON, Pa. (EP) — Bible study materials in Slavic languages are very limited. In response to this need, Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language.

Surprisingly, there is no complete Bible commentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon at the center of its worship services.

The evangelical churches, for whom preaching from the Bible is central, have not had the time or opportunity in their much shorter history to produce one.

not go to church anywhere.

Miss Hendricks promised them all transportation home, especially those who lived farthest away. If they went home first from school, she would see that they were picked up and returned. "I encourage them to go home for a brief rest after school," she said. "That way they don't come in quite so full of energy." Through the years she has had pick-up and take-home routes herself. Also now the church sends a van to transport girls. Alvin Street, husband of the assistant GA director, is the driver. A nursery is provided for leaders who have small children.

At first, when a song leader was needed, Miss Hendricks asked a Blue Mountain College student to help. That worked out so well that she continued and enlarged the practice of enlisting college girls as leaders. Probably not another GA in the state has as many available volunteers! This organization at Lowrey Memorial has given missionary training to dozens of Blue Mountain girls.

Quite a few of Annie Hendricks' former student helpers are Southern Baptist missionaries today. Marylu Moore, missionary who is co-pastor of a Baptist church in Gravina, Italy, helped her for seven semesters. "I bought a car and Marylu learned to drive it so she could take girls home." Others who helped her include Rita Duke Dean, missionary to Japan; Mary Colvert Rollins, home missionary in Alaska; Ginny Curry Cannata, missionary in the Sudan; and June Whitlow, member of the WMU, SBC, staff.

Because of her student helpers, Miss Hendricks finds it possible to use a lot of time for Missions Adventures. This program she has adapted to her own church situation and to the resources she knows are available to her girls. She especially stresses Bible memory work, and asks that each girl learn the verses that give the plan of salvation and also that they all learn the books of the Bible. "How can a girl find a Bible verse if she doesn't know the books of the Bible?" she wanted to know. As she drives a girl home from GA, they may practice saying the books of the Bible together.

For each girl, she makes an individual chart, to check Missions Adventures projects as completed. In the Bible Memory section, she reserves a place for "date read," "date studied," and "date memorized." First, the girl must read the verse to a leader. "If a girl can't pronounce the words in the verse, then she probably doesn't know the meaning of the verse." Then the two discuss the meaning of the verse. "It is very valuable to talk about the meaning of the verse before they memorize it." (She uses the King James Version in the memorization because once she told a girl to memorize something from the Good News Version, and after the girl read the verse she asked, "Can't I just say it like it is in the Bible?")

Washington (EP) — In spite of political unrest, Baptists in El Salvador continue to reach out to win the lost. Jose Rene Cedillos, executive secretary of the Asociacion Bautista de El Salvador, reports that he baptized 48 people "of all ages and social levels" on the 67th anniversary of the First Baptist Church, San Salvador. "Every Sunday we have decisions for Christ," writes Cedillos, "and the sanctuary is full with an average of 500 people. We are the country even in the midst of these turbulent times in which we are living."

"Women who remember now what we did when they were girls in GA are my encouragement to keep on working," said Miss Hendricks. Many of her former GAs are now GA leaders. In North Carolina she met one of them who rushed to tell her, "I'm a GA director. I'm going to teach a study course next week! Here are pictures of our coronation." Susan Washburn of Blue Mountain, National Acteens Panelist one year, was once one of Miss Hendricks' GAs, and gives her much credit for her achievement.

How many professions of faith have been made as a result of her GA work she could not guess. But she remembers that one girl didn't accept Christ until she was studying to become Queen. She was supposed to write, "Why I Am a Christian," but since she was not one, her leader changed the topic to "Why I Should Be a Christian." As a result, she realized her need for Christ.

Another girl went with Miss Hendricks to an evangelistic meeting in Ripley. At the close of the service the girl went down to profess Christ publicly. Later Miss Hendricks asked her, "Had you considered this decision before tonight?" She answered, "Yes, the other day when I was saying my Scripture memory passages to you and we were talking about what they meant."

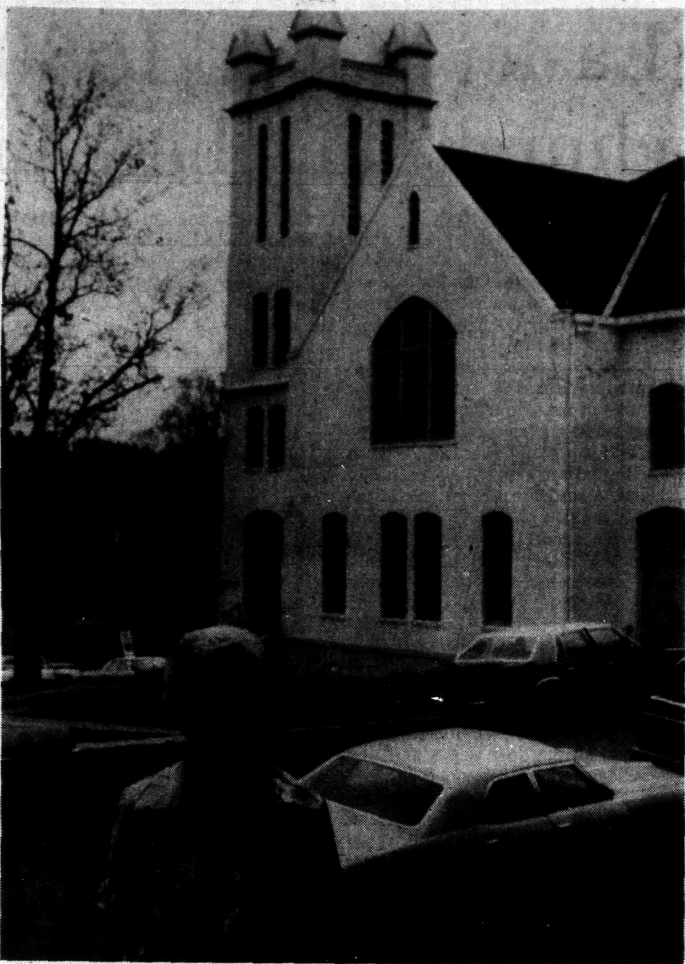
In one project, the Girls in Action of Lowrey Memorial Church made posters on world hunger — a series on

"What have you been reading about world hunger?" and another series on "What is being done about world hunger?" — and displayed them in the church. As a result, the congregation decided to take its first special offering for world hunger. Less than \$10 came from the children, but \$800 came from the adults. As follow-up, Miss Hendricks asked for a series of posters on "Where did our world hunger money go?"

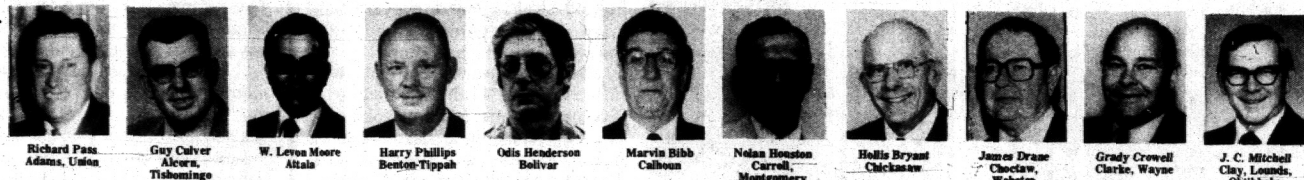
The Blue Mountain registrar began her church work in her hometown of Inverness when she was 15. "Mrs. Robert Melton was my inspiration. She asked me to lead the Sunbeam Band." One of her seven brothers and sisters, Bill Hendricks, is manager of Glorieta Assembly.

For a while she taught sophomores in Sunday School, but now teaches a class of adult women; this gives her still further contact with mothers of GAs. For a few years she was Tippah associational GA director.

She lives in a homey apartment in one of the college dorms, where she has room for sisters, brothers, nieces, or nephews to visit. Though she can cook there, she usually eats in the college dining hall. Focal center of her living room is her collection of 146 bells — from Greece, Switzerland, Kenya, Spain, Japan, Taiwan, etc. The bells are gifts from family, friends, and (naturally) from Blue Mountain students who have been her helpers in GA.



Annie Hendricks, registrar at Blue Mountain College, has served 35 consecutive years as GA director at Lowrey Memorial Church, Blue Mountain.



## ASSOCIATIONAL EMPHASIS WEEK

MAY 18-24, 1981



### Associational Missions Resource Leaders



Cooperative Missions Department/A Ministry of the Cooperative Program



## Christian music solves traffic problem

TAIPEI, Taiwan (EP) — Taipei ranks high among cities in the world where traffic is impossible. International experts have visited the city, studied the snarls and departed, shaking their heads in despair. But traveling through the streets of Taipei is at least one driver who is calm and tranquil, thanks to the Baptist Christian Literature Center.

The center recently received a letter from a Taipei taxi driver who said he had been looking for eight-track recordings of church music for five years.

In the letter he explained that most cars in Taiwan, especially taxis, have eight-track tape recorders and many kinds of cassettes are available on the local market. But only recently did he discover Christian music tapes at the literature center.

"Having these cassettes has changed my life," the taxi driver wrote. "Formerly, I looked forward to my day off when I did not have to face the chaotic traffic. Now I look forward to driving because the cassettes help me remain calm and tranquil."

"Listening to Christian music while driving will, I believe, help solve our traffic problems and enrich our spiritual growth."



# Still needed: refugee sponsors

ATLANTA (BP)—Southern Baptists sponsored a record number of refugees in 1980, but refugee resettlement officials say thousands of sponsors still are needed to care for homeless people from around the world.

"We resettled 4,031 people from 14 countries," reported Hubert Hurt, director of transcultural outreach for the Southern Baptist Home Mission Board. That number eclipsed the 1979 record total of 3,100 refugees.

Hurt noted Southern Baptists ranked first in the number of Indo-Chinese refugees sponsored (3,338) among more than 14 Christian denominations participating in Church World Service, the international resettlement agency. The SBC ranked fourth among CWS participants for resettlement of all nationalities combined.

Reasons for the sponsorship increased are numerous, HMB language workers claim. "There has been an in-

creased awareness of the needs of these people," said Randy Cash, HMB refugee resettlement coordinator. "People have learned about the refugees' plight from Baptist Press and their state papers. Word has spread that the vast majority of resettlement experiences have been positive for the sponsors."

"The SBC attitude (toward refugees) is positive," he said.

Hurt added the creation of two Southern Baptist refugee relief centers helped the denomination reach and resettle more people. The Miami center-a joint venture of the board's language missions division and Christ-

ian social ministries department-opened in October and primarily served Cubans and Haitians. The New York center-staffed by an all-volunteer force-has reached refugees of many origins since it opened in August.

Both centers provide English classes, Bible studies and acculturation programs, Hurt said. Staff at the Miami center also help provide resettlement and work with five local Haitian churches to provide food for about 500 Haitians per week. The New York center staff distribute clothing, provide job referral services and sponsor social activities for the newcomers.

## Children bring 30 pieces of silver

By Lucile O. Crosby

The children were smiling, their faces radiant, as they walked down the aisle and deposited bags of coins in a large bowl on the Lord's Supper table. Calvary Baptist Church of Bogue Chitto was celebrating Easter by receiving the Annie Armstrong Offering for Home Missions. The theme "Thirty Pieces of Silver" was based on the idea of giving 30 coins for missions, considering that Judas had received 30 coins for betraying our Lord. Members were given plastic bags with ties the Sunday before Easter, some containing a copy of this poem written by one of the

church members:

For thirty pieces of silver  
Judas betrayed our precious Lord;  
Then, filled with utmost sorrow,  
Hanged himself. That was his reward.

For thirty pieces of silver  
You and I can help spread His word;  
Then, filled with deep inner joy,  
See others saved because they heard.

The children brought \$214 in nickels, dimes, quarters, and half dollars. The plate offering was \$601, giving a total of \$815 and exceeding the goal of \$750.

## Homecomings

Roundaway Church, Sunflower County, will celebrate homecoming Sunday, May 24. Activities will begin with Sunday School at 9:45 a.m. At the 11 a.m. worship service, Max Holleyman, the pastor, will bring the message. Dinner will be served on the grounds. At 1:30 p.m. there will be a memorial service followed by a period of special music by local talent, and congregational singing.

Carlton Donahoe is chairman of the Memorial Day Committee.

Union Church near Puckett will celebrate homecoming day on Sunday, May 17. Mike Ponder will be guest speaker at the 11 a.m. service. Special music will be presented by the Christian Way Singers. Dinner will be served at the church, followed by gospel singing in the afternoon.

Chaparral Church, Wayne County, will celebrate homecoming day on Sunday, May 17. Sunday School will begin at 10 a.m. and preaching service at 11. Dinner will be served on the grounds.

Pine Hill Church near Enterprise in Clarke County will observe homecoming day on Sunday, May 17. Herbert Kimmon, a former pastor of the church, now from Mendenhall, will bring the morning message. Lunch will be served in the fellowship hall. James Pearson is pastor.

Your mind is a sacred enclosure into which nothing harmful can enter except by your permission.

Men mourn for what they have lost, and women for what they never had. The Christian's walk and talk must be together.

## Children's hymn/song writers sought

NASHVILLE — A Southern Baptist "Hymn/Song Text for Children" competition has been announced by the Sunday School Board's church music department.

An August 31 deadline has been set for submitting short, original hymn or song texts suitable for children, grades one through six, to sing at church. First, second and third prizes of \$250, \$150 and \$100, respectively, will be awarded.

Said Bill Leach, supervisor of the preschool/children development section, church music department: "A lot of children's songs combine fact and fantasy and present them as one in the same. We're trying to obtain texts that are biblically accurate and theologically sound as well as poetic."

Hymn or song texts consisting of two to four stanzas in metrical or free verse may be entered. Previously published material cannot be considered, and the church music department will retain first refusal rights to the publication of all entries. In cases when the text is metrical, an existing well-known hymn tune to which the text can be sung may be specified. However, music is not to be submitted with the texts.

To enter, send with each text the writer's name, address and zip code, with a \$5.00 entry fee. Entries and correspondence should be addressed to Hymn/Song Text for Children Competition, Church Music Department, The Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37234. Winners will be announced by Oct. 31, 1981.

Oak Park, Ill. (EP) — The Christian Legal Society of Oak Park has established an office in Washington, D. C. for its Center for Law and Religious Freedom. The Center "was founded to protect, maintain and defend the rights of Christians to practice their faith freely without improper interference and regulation," a CLS brochure states.

## Union, Brookhaven, completes pastor's brick home

Union Church, Brookhaven, recently completed a new brick pastor's home. Open house was held Sunday afternoon, March 29.

The house includes three bedrooms, two baths, utility room, kitchen and family room combination, and a single carport.

Plans for this project were initiated three years ago by the pastor, Leonard Smith. Money was raised principally from within the membership.

The house was built for \$32,000 and was completed debt-free. There is a plaque on the front of the house inscribed, "In honor of Rev. Leonard Smith."

Smith resigned the church on April 19, 1981 and is available for supply preaching. This is his eighth time to retire. (He is just 87 years old!)

## Friendship remodels sanctuary in interim between pastors

When Arnold Davis resigned as pastor of Friendship Church, Oktibbeha County, in October, 1980, two interim pastors were called by the church — Henry Thompson to be responsible for Sunday worship services, and B. B. McGee of Sturgis to be responsible for prayer meeting services. In March, 1981, the church called Bill Boggess of Columbus as pastor.

During the interlude without a pastor, but with two interim pastors, the church undertook a project of remodeling its facilities, including the sanctuary and the education space. A new carpet in the sanctuary was a part of the renovation program.

In the past associational year the church was second only to First, Starkville in numbers of baptisms in the association and led Oktibbeha in ratio of baptisms to total members.

Friendship Church was constituted in 1947 in the Craig Springs community south of Sturgis, under the leadership of the late C. S. Mullins, whose life was characterized by ministering to communities where there was spiritual need such as existed in this community

Thursday, May 14, 1981

BAPTIST RECORD PAGE 7

## Southwest Changes

Mike Jeter, minister to college and single adults, at First Baptist Church, Jackson, has accepted the position of minister to youth at Cliff Temple Baptist Church, Dallas, Tex.

Wayne Coley has been called to become minister of preschool activities for First Baptist Church, Jackson. He is leaving the Sunday School Board, Nashville, where he has been a preschool consultant. He begins work June 1.

Charles Wesley is the new pastor of Meadville Church, effective May 31. He is leaving the pastorate of the Braxton Church.

R. E. Pierson has accepted the pastorate of Centerville Church, Waltham County. He has been serving churches in the Northwest and in Nevada. He and his wife Kathy and son, Robert, Jr., have moved on to the field. The church gave him and his family a pouncing on Saturday, May 2.

G. C. Sansing has accepted the pastorate of Mayhew Church, Lowndes County.

Jimmy McCaleb has been called to Calvary Church, Starkville, as minister of music and youth. He goes to Oktibbeha County from 38th Avenue Church, Hattiesburg.

Herman Bryant has resigned as pastor of Loyd Church, Calhoun County, to begin a new pastorate at Prospect Church, Chickasaw County.

Enoch Purvis has resigned as pastor of Macedonia Church, Calhoun County, to begin a new ministry at Palmer Church, Tippah Association.

Mt. Moriah Church, Calhoun County, has called Forrest Poindexter as interim pastor.

Gregory Millard Stanford has accepted the call to become education/youth minister for First Church, Magee. He and his family will move from Bradenton, Fla. where he is on the staff of the Manatee Church. Mark Hawkins, the interim education/youth director at Magee, will continue to serve the church through August as summer youth worker. Oliver Ladnier is pastor.

## Wayne county goes over goal

Wayne County Association's Executive Board approved an associational goal of \$10,000 for the Annie Armstrong Home Missions Offering. To arrive at the goal they took offering totals from 1980 church letters and added 10 percent.

To date, the Wayne Association has given through the 1981 Annie Armstrong Easter Offering \$11,510. Mrs. William Bayne is associational WMU director; Grady Crowell is director of missions.

at that time. He served twice as pastor of Friendship Church, Oktibbeha County. Other pastors have been Jerry Wise, Bob Wentz, J. W. Yeatman, Jimmy Horton, L. J. Brewer, the late O. C. Hicks, Robert Lawrence, Arnold Davis (twice), Ray Ware, and Eugene O'Brien.

The new pastor is a graduate of Florida Bible College and Dallas Theological Seminary and is married to the former Barbara Kollen of Atlanta, Ga. they have one son, Bryan.

Liberty Church, Winston County, has called Allen Mapp as interim pastor.

Lamar Pickens has accepted the pastorate of Crosby Church, Mississippi Association.

Friendship Church, Oktibbeha County, has called Bill Boggess of Columbus as pastor. Boggess is a graduate of Florida Bible College and Dallas Theological Seminary. He is married to the former Barbara Kollen of Atlanta, Ga. and has one son, Bryan.

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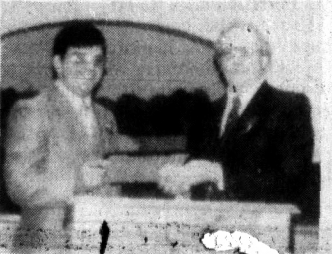
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## Names In The News...



CHESTER WAYNE HARRISON was ordained to the gospel ministry April 5 by Holly Church, Corinth. Harrison is pastor Center Hill Church, Counce, Tenn. Gary Crum, chairman of deacons, left, presents Bible from the church to Harrison as Pastor Dan Emerson looks on.

Brick Hill Church, Rankin County, held Appreciation Day April 26 for its pastor, Wilson Winstead, and music director, Tom Cline. Sunday School attendance reached 202. A reception was given after the evening service. That morning the church presented carnation boutonnieres to the two men and rose corsages to their wives, Bobbie Winstead and Ruth Cline. The chairman of deacons, Quenton Bridges, presided during the morning program. Heads of various departments and also individuals expressed appreciation for the pastor and music director, and for the way they have helped the church to grow in membership (98 by baptism and letter) and in growth of adult and youth people's choirs.



New Zion Church, Braxton, recently licensed Jesse Wayne Owen, Jr., left, to preach the gospel. He is the son of Mr. and Mrs. Wayne Owen of Braxton. Owen is a graduate of West Union High School and Hinds Junior College. He is employed by UPS of Jackson. Also he is Staff Sergeant in the Mississippi National Guard and is now attending Officers' Candidate School and will soon receive his commission. He plans to enter seminary this fall. Owen is available for supply work revivals and other speaking engagements. He may be reached at Star Rt., Braxton (telephone 847-1707 or contact him through his father, Don Nergen, right, at 847-3982.)

T. Howard Taylor, pastor of Arlington Heights Church, Pascagoula, was elected chairman of the endowment and capital giving promotion committee of the Stewardship Commission, SBC, during the Commission's meeting in Birmingham, Ala. March 11-12.

WASHINGTON (BP) — Robert Billings, a key leader of the religious right, was named March 18 as special assistant to the secretary in the Department of Education.

Billings, who two years ago opened Jerry Falwell's Moral Majority operation here, becomes the first well-known figure from the religious right to be named to a high position in the Reagan administration.

In the \$51,000-a-year job, Billings will be charged with finding ways in which the federal government can help private schools. That effort is expected to include heavy lobbying of Congress for a tuition tax credit bill, a measure Billings favors.

Billings' assignment also will include being the voice of Christian schools to the secretary of education and representing the secretary on special projects.

Joe Kelly was ordained to the ministry during a service at his home church, Trinity Church, Wayne County. He is the son of Mr. and Mrs. Joseph E. (Buck) Kelly and is married to the former Denise Bryant Kelly, who attended Clarke College, is now a student at Blue Mountain and is serving as youth minister at a church near the college.

Bob Dent, Jr., Holly Springs, former missionary journeyman to Liberia, will speak at an Attala associational Acteens meeting on Thursday, May 14, at 6:30 p.m. The meeting will be held at the Attala Baptist Center in Kosciusko. Mrs. Evelyn Bishop is the associational Acteens director.

Landrum Leavell, president of New Orleans Seminary, New Orleans, La. will be the guest speaker at Pocahontas Baptist Church, Sunday morning, May 17, at the 11 a.m. service. The church is in Jackson on Kickapoo Road.

Mary Kimberly Clark, daughter of Mr. and Mrs. James E. Clark of McComb, has been named the recipient of the Suzanne Nobles Memorial Scholarship for the coming academic year at Mississippi College according to Van D. Quick, vice president for student personnel. The Suzanne Nobles Scholarship was established in the spring of 1973 as a permanent memorial to the teenage daughter of Mr. and Mrs. Lewis Nobles, who lost her life in a car-bicycle accident. Renewable over a four-year period, the scholarship is presented to a young woman of the freshman class.

Miss Clark is interested in languages and math and science and is considering a career as a free-lance writer. She is a member of First Baptist Church of McComb.

The first Ray Hamilton Nursing Scholarship has been awarded to Felina Massey, daughter of Mr. and Mrs. W. R. Massey of Morton. Felina will finish high school at Forest with the class of '81. As recipient of this scholarship, she will study at MC and Baptist Medical Center. At the end of each scholastic year, upon review of her work, she will be eligible for this scholarship until she receives her BS in nursing.

This scholarship was established in 1980 with the Mississippi Baptist Foundation as a memorial to J. Ray Hamilton who "loved people and realized that it is not so much that we are loved, but that we are loving."

Ginny Davis, an editor of children's materials at the Sunday School Board, has been named supervisor of the children's foundation curriculum section in the board's Sunday School department.

Harmony Church, Union County, near New Albany, recently licensed two of its members to the gospel ministry. The two, Billy Crumpton and Pete Cobb, are students at Blue Mountain College. Both are available for supply preaching. Mike Smith is the Harmony pastor.

## Revival Results

West Corinth Church, Corinth: April 19-22; Gregg Thomas, associate pastor of Wheeler Grove Church, Corinth, evangelist; James Neal Butler, music director of East Corinth Church, singer; seven professions of faith; Wayne Campbell, pastor.



# Bible Book Series

## Samuel's counsel to Israel

By Gordon H. Sansing, pastor  
First, Pontotoc  
I Samuel 12:1-25

Although Samuel appears again in the narratives, this chapter has been called his farewell address to Israel. Here there is a summing up of Israel's fortunes and his ministry among the people. God had acted on Israel's behalf and Samuel now calls them again to faithful obedience to Jehovah God under the new king.

### 1. Validation of Samuel's leadership (12:1-2)

Samuel opened his address by calling the people to attention. "Behold" is a word which carries the message: "Listen to Me; I have something important to say." Four times in these three sentences Samuel uses this call to attentiveness.

Samuel reminded Israel that she now had a king and the rule of authority was turned over to him. This was in accordance with the desires of the people. The king was now before the flock to guide them, much like a shepherd guided his sheep. It was Samuel's desire for the people to follow the king now that Saul was anointed.

Samuel then makes reference to his age and his service. He had been before the people from his childhood and served as judge, prophet, and a devoted servant. Before the reins of leadership were passed on to Saul, Samuel wanted his ministry validated.

Surely this man is an example of a faithful minister. To aspire to have the characteristics of this man is a worthy goal. Samuel was a man of high character. He did not yield to the powers of position or money. He was a gifted teacher. Samuel delighted in speaking God's word to the people and calling them to action. Samuel was mighty in prayer. He constantly made intercession on behalf of the people and sought the counsel of God. These three traits are worthy for any follower of the Lord.

### 2. Explanation of God's acts (12:7)

The people were called to the stand as defendants while Samuel presented his case before the Lord. God had acted faithfully in Israel's behalf from the time of the Exodus until now. Samuel reasoned with the people about their relationship with God. God had been faithful; Israel had been unfaithful. God had acted rightly toward Israel across the years of her history. He had delivered the people and vindicated them in their helplessness.

### 3. Implication of Israel's obedience (12:13-15)

Samuel saw the people's request for a king as a departure from the way of God. For Samuel, their desire for a king expressed a lack of faith. However, God would continue to help Israel, if there was faithfulness to Him.

The king of their choice and desire was now present. The Lord Himself had set him over the people. But there were conditions to God's blessing in this new government. God's gift of a king did not exempt Israel from obedience to God. Obedience was the necessary ingredient needed to claim God's blessings.

The conditional "if" is prominent in the Old Testament. The condition set by God here is, "If you will fear, serve, obey, not rebel. . . then you continue following the Lord your God." The promise is that God will lead and protect as a shepherd leads and protects his flock. There will remain under this condition an intimate relationship with God.

"But if you will not obey . . . but rebel . . . then the hand of the Lord will be against you." God has set the conditions. It is up to the people to decide their course of action. To rebel and disobey God is to bring the power of God against them.

God always keeps His promise; He always upholds His part of the agreement. We can experience the New Covenant in Christ. The conditions are set; "If you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, (then) you shall be saved." Our relation with God is based on obedience, and it is in that obedient relationship that His blessings are still experienced.

### 4. Incentives to obedience (12:19-23)

Samuel accepted the people's desire for a king because God accepted it. The people had received their request, but God was still in control. Verses 16-18 relate a display of God's power which brought fear to the people. It was then that the people made a prayer request of Samuel. "Pray for your servants to the Lord your God. . . ." Was it that the people did not or could not call upon the Lord "our" God? They turned to Samuel for intervention. They feared for their very lives because of their sense of sin.

To the confession of "all our sins"

was added the evil of asking for a king. The people saw for the first time the implications of their demand for a king. By their demand they had rejected God. The miracle had convinced them of that fact. So, they asked Samuel to pray for their deliverance.

Samuel's counsel was, "Do not fear." God's miracle of unseasonal rain should lead them to obedience. The Lord is forgiving and a new start is possible. The instruction is: "Serve the Lord with all your heart." This means total commitment to God's will. Halfhearted service is not acceptable. All of Samuel's work and prayer will not accomplish what faithful service to God would accomplish. The secret of blessing for Israel was in total commitment to the Lord.

Thus, they were not to turn aside because that would be fertile. False gods are nothing and to follow them brings nothingness. There is no profit or deliverance in false gods.

The Lord God is Israel's source of hope. He is faithful because He is God. His promise is based upon His name. His very character. God's desire was to make a people for Himself and He would go with Israel and be her God.

The new king and change of government did not dismiss Israel's need for God. Nor did it eliminate the need for a prophet of God. Samuel would not stop making intercession for Israel for that would be a sin against God. To pray for them was his duty as a prophet.

It was also his duty to "instruct them in the good and right way." As the people followed his instructions from the Lord, they would be greatly blessed for the sake of the Lord. Reverence and service to God was the key to Israel's life.

These words from the prophet Samuel to Israel relay vital truths for life today. God is the source of all life and blessing. To ignore God and His teaching is to invite calamity. The spiritual principle of sowing and reaping still exists. Thus, to faith God and obey Him is to know life and show our love for Him. May we learn to seek God's counsel, obey His word, and walk in His paths of righteousness, for herein is life.

People who get something for nothing always kick about the quality.

## Lexington plans "fullness in Christ" meet

First Church, Lexington, will hold a Fullness in Christ Conference, May 18-22. This Bible conference for persons of all faiths, is to be sponsored by Fullness Magazine, Fort Worth, Texas.

Guest speakers will be Jerry Spencer of Memphis, full-time evangelist who has served as president of the National Conference of Southern Baptist Evangelists; Jim Hylton, pastor of Lake Country Baptist Church, Fort Worth, Texas, and author of *Just Dying to Live* and *Just Sitting Pretty*; and Jane Hylton, wife of Jim Hylton and ladies' seminar speaker.

Lectures and/or seminars will be held Mon.-Fri. at 7 p.m. and Tues.-Fri. at 10 a.m. A luncheon for pastors will be held at noon Tuesday at a luncheon for ladies will be held at noon Friday. Topics such as these will be on the agenda: "The Exchanged Life"; "The Lordship of Christ"; "The Spirit-Filled Life"; "Evangelism and Missions."

## Lebanon resolution honors Sims

Lebanon Association in spring session April 21 adopted a resolution expressing appreciation for the late J. D. Sims and his committed service to the Lord.

Sims died April 15, 1981. The resolution said that he was "committed and loyal in service to our association as treasurer for almost a quarter of a century, and he gave unstintingly of his time, energy, and talents of business acumen in recording accurate financial statements and the disbursement of funds for the Lord's work. He was courteous and prompt in being available to committees and individuals for consultation and advice on associational financial matters, and he was a good and faithful member, officer, and deacon of Providence Baptist Church, a capable officer of the administration of William Carey College, and an outstanding citizen of his community. He portrayed before all the characteristics of a genuine Christian gentleman."

Joel Ray is the Lebanon director of missions.

The Bible is the expression of inspired thoughts in written words.



Salem Church, Leake County, held an appreciation day recently for Pastor G. C. Carlisle, center and Mrs. Carlisle, right. Doyle Phillips, left, deacon, presented the Carlisle a plaque, in gratitude for the couple's approximately 40 years of service at Salem. Carlisle retired in January from the ministry.

## Salem salutes Carlisle, its pastor for 40 years

G. C. Carlisle, pastor at Salem Church, Leake County, for around 40 years, has retired from the ministry. The church recently held Appreciation Day in his honor.

Fifty years ago Carlton Carlisle answered a call from God to preach. In January 1931, Salem Church, Leake County, called him as pastor, with services once a month.

As it was during depression years, there was not much money in circulation and the church could not pay him very much, but luckily he was a teacher as well as a preacher.

His home was located in Smith County at Pineville and still is, a distance of about 60 miles from the church. The roads were often bad, and it was hard for him to get to the church, but not many times did he fail.

He served the church until November 1934, and resigned. He spent the next three years in another church field. In April 1937, the church called him back. Times had improved very little, but the hard times, did not daunt his faith and desire to serve God. Many times he did not get enough money to pay his expenses. Sometimes in the place of money he would receive vegetables, fruit, etc. Yet he seldom missed preaching at the designated hour.

He stayed until September 1939, and moved to another church field and was gone for about nine years. Then in January 1948 Salem called him back

and he served faithfully until he retired, effective January 1, 1981, a total of 32 years in succession. The church moved from once a month services to half time services and remained half time until January 1981 when it went full time.

During these years, Carlisle was involved in an automobile accident which almost claimed his life. For months the doctors did not know if he would recover. For many months he went when he was hardly able. One member said, "He and his good wife have sacrificed much in order for him to carry on the Lord's work. It certainly has not been an easy road for them, but the Lord has truly blessed the people at Salem with these 40 years of service."

"He has seen many souls born into the kingdom of God. He has helped to bury many of his friends and church members. Many times he and his wife have brought comfort in so many ways to the members and friends in the community. He has seen many of the small children grow into adulthood and has married many of them and has seen children born into their families. Only a few members remain who remember his first sermon at Salem."

"Regrettably, we give him up but we do wish for him and his good and faithful wife the very best that life can afford and pray God's richest blessings be upon them."

## Uniform Lesson

### Jesus, our High Priest

By Tom F. Rayburn, pastor  
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Hebrews 4:14-16, 5:1-10

In the more informal and democratic churches of today, many people get the impression that there are no priests. To them the word priest calls to mind the elaborate hierarchy of Roman Catholicism or the Church of England. When one looks at the simple son of some religious congregations it is easy to think that no priest is there. However, the book of Hebrews tells us the priesthood was changed (7:12), but not that it was abolished.

There were many priests in Old Testament times who took their turns at offering sacrifices and serving in the temple. The father of John the Baptist was a priest. Every day he served God at the altar. On the day of atonement which was once a year, the high priest carried the blood of sacrifice into the Most Holy Place to make atonement for the sins of the people (9:6,7).

The priesthood has been changed. The ancient order provides a picture and prophecy of the priesthood that is permanent. "We have a great high priest, that is passed into the heavens, Jesus the Son of God" (4:14). Once for all, He went into the Most Holy Place, not in the temple at Jerusalem, but in heaven eternal, making atonement with His own blood for the sins of mankind (9:11,12). But the high priest is not the only priest. Every Christian also is a priest, serving God daily and offering spiritual sacrifices. (1 Peter 2:25). The priesthood has not been abolished, God has more priests than ever before (Standard Commentary).

In chapter 4:14-16 we see Christ as our high priest—Halley says that with this passage the main theme of Hebrews begins. It is a comparison of Christ with the Levitical priesthood, and it continues into chapter 10.

V-14 High Priest—Christians have a high priest just as the Jews had. Jesus is greater than the Levitical and Aaronic priesthoods. Jesus fulfilled all the types of that priesthood. Passed in the heavens—The Jewish High Priest went once a year into the Most Holy Place. Jesus has gone into the Most Holy Place which is heaven. He went into heaven to make intercession and to sprinkle the blood of atonement on the mercy seat. When Jesus said, "It is finished," "He paid it all."

Son of God—Jesus was not a son of

Aaron, but of God. Hold fast—Christians are to hold fast and not fall away or apostatize. In the following chapters of the book we are given reason why we should hold fast to our profession in Him. (1.) We look to Him for assistance (4:15,16); (2.) The impossibility of sacrifice for sin being offered again (Chapter 6); (3.) Those who rejected Moses and his teachings died without mercy. Those who reject Christ will die without mercy (10:27-30). The writer is trying to show us the danger of a Christian completely turning against Christ and disowning His name, and calling the sacrifice at Calvary nonsense.

V-15 High priest . . . be touched—Take the negatives out of this statement and it reads more meaningfully. We have a high priest who can be touched. Our High Priest is not cold and unfeeling. He can sympathize with us. He can give us aid and support. If he were cold and unkind He would repel us, but He is tender and sympathetic and attracts the weak and sinful. Tempted like we are—He understands us because he was tempted, tried, despised, and cast out. He was poor, he had paid, he had died. Without sin—He did not sin, and therefore is able to help sinners who put their trust in Him.

V-16 Unto the throne of grace—The Jewish High Priest approached the throne of God with the blood of atonement to pray for the people and to ask for their pardon. Jesus shed His blood and approached the throne of God and pleaded for the pardon of men. We may come with boldness and find pardon. We should not hesitate or fear to come. Obtain mercy—If you do not feel your need of mercy you will not find it. Those who have the deepest sense of need will find forgiveness. And grace—God will give you strength, help, counsel, direction, and support for the many duties and trials of life.

In chapter 5:1-10 we see Christ compared to the Levitical priests, says Halley. The Levitical priests were of the tribe of Levi. Christ was of the tribe of Judah. They were many. He was One. They offered animal sacrifices. He offered Himself. They died. He lives.

V-1 Every High Priest—He was the head of religious affairs and was the judge of all that pertained to religion, and sometimes he served as minister

of justice and a judge. Ordained for men—Consecrated or set apart for the religious welfare of men. Pertaining to God—He was to carry on the worship of God and service to God. He was not a civil ruler, or teacher, or scientist, or military leader, or business man. His business was to superintend the affairs of religion. Many churches today look upon their pastors as administrators, philosophers, psychologists, entertainers; this is wrong. The pastor is called to preach the Word. He is pastor, he looks after the spiritual needs of the people and he shares with them the will of God which comes by preaching. Offering gifts and sacrifice for sins—These were offerings as expressions of gratitude. Also, the blood offerings of animals for the forgiveness of sins. Barnes says that it is improper to give the name priest, to a minister of the gospel, because he offers no sacrifice. He sprinkles no blood. He is appointed to preach the word. He is to lead the devotions of the church.

V-5 Christ glorified not Himself—Jesus did not obtrude into the office of high priest. He was not ambitious for it, but he entered into it and performed its duties, for he was called of God to it. Melchizedek—Melchizedek was not a Levitical priest. He was a priest and a king. Jesus was not a Levitical priest. He was a priest and he was King.

V-9 Made Perfect—Sufferings were necessary to complete or finish his character as a Savior. He is able to redeem man from all aspects of sin. Author—He procured the cause of salvation. That obey Him—Those who live in sin will not be saved. Those who obey Him, that is through faith, repentance, and discipleship, will be saved.

The prayer of a priest. . . O Lord, we approach Your throne of grace confident that You will hear our prayer and fulfill our needs. You know what we really are. You know also what we long to be. Help us, we pray, that we may grow strong and uncompromising under temptation. How grateful we are for the great High Priest who is the Author of eternal salvation! Father in Heaven, help us to have the wisdom and energy and courage to take others the good news of His salvation. We pray in His own name. Amen. (Standard Commentary)

It takes a mighty honest man to know whether he's tired or just plain lazy.

## Life and Work Lesson

### What can I do?

By James L. Heflin, pastor  
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Acts 13:2-3; II Corinthians 8:1-5;  
Ephesians 6:18-20;  
Philippians 1:12-14

A loyal church member told her pastor that she just could not do anything except attend church. She insisted: "I am only one person. There is nothing that I can do."

That lady expressed the sentiments of too many of us. We feel that we cannot do anything to help with world missions. After all, the task is great and there are so many "out there" who need the gospel. One person cannot make that much difference.

That is wrong. If each one of us will seriously consider the question "What can I do?" and search for an answer in the Bible we will all discover that it takes the combined effort to accomplish the mission. What, then, can I do?

### I. Heed the call to missions (Acts 13:1-3)

Antioch of Syria was the home of a very devoted group of disciples who had formed one of the strongest churches in the world. Included in the church membership were prophets and teachers (v. 1). Among them were Saul, known better as Paul, and Barnabas.

As the church continued its ministry, the Holy Spirit instructed the members to separate Saul and Barnabas for a special work (v. 2). Already the Spirit had called the two men to do the work.

The call of the Holy Spirit is difficult to explain but is very real. The one to whom the call comes is certain when he hears the voice calling him. Saul and Barnabas heard the call as they ministered in the local church. For so many of us that is true of our own experience. As we served in our local churches we received God's call.

Obviously, Paul and Barnabas had answered the call. When the church had fasted and prayed, they laid hands on the two men and sent them away to missions service (v. 3).

From the experience of the church at Antioch we learn the pattern for going into missionary service. First, the call comes from God. Then willing Christians answer the call. Next the church separates the volunteers for

their ministries. Our practice of ordination is based, to a large degree, on the example of the church at Antioch when they laid hands on Paul and Barnabas. Finally, those who have heard and heeded the call are sent out to begin their new work.

### II. Give so that others may go (II Cor.

Due to the missionary service of Paul and Barnabas, churches were established throughout the Mediterranean area. One of them was at Macedonia. Often Paul wrote back to the churches he had founded to encourage them.

When he wrote his second letter to the church at Corinth, Paul reminded the Corinthians of the response the Macedonians had made to the grace of God (v. 1). Though they had very little monetary wealth, the Macedonians had an abundant supply of joy (v. 2). They gave liberally to missions. They gave of their own free will (v. 3).

The Macedonians felt a keen sense of kinship and fellowship with other Christians who were mission minded (v. 4). They wanted to give for the support of ministry.

Not every Christian can go for missions service. Yet, everyone of us can have a part in the ministries of those who do go. We can give liberally to help with their work.

There is something which precedes the giving of money. It is the giving of self. The Macedonian Christians first gave themselves to God. Gifts of money should be a reflection of the deeper commitment of ourselves to God. He wants the heart of the person first. He delights more in obedience than he does in money.

### III. Pray (Ephesians 6:18-20)

No mission venture is complete without prayer. Paul urged the Ephesians, among whom he had served, to pray for him (v. 18). Paul urged the Ephesians, among whom he had served, to pray for him (v. 18). He called for "prayer and supplication," meaning that he wanted them to pray in a general way, but he also wanted them to be specific in their prayers as well.

"Pray in the Spirit at all seasons," Paul said. Here is a reference to serious praying. The Spirit can make intercession for us even when we are un-

able to express ourselves (Romans 8:26). Pray all the time, Paul continued.

Furthermore, Paul suggested that the Ephesians pray "watching thereunto in all perseverance and supplication for all the saints." His words meant to endure in your prayer life as you ask for particular blessings.

Then Paul requested prayer for himself (v. 20). He asked them to pray that he could open his mouth and speak with boldness the "mystery of the gospel." The mystery of which he spoke referred to something which had been hidden but now had been revealed. God's plan for the salvation of men is no secret.

Though he was in chains (a prisoner in Rome), Paul was an ambassador for God (v. 20). He repeated his desire to preach boldly the unsearchable riches of Christ. He declared that he ought to speak with boldness. The gospel calls for that kind of preaching.

Every messenger of God needs the prayer support of his fellow Christians. Almost without exception, when foreign missionaries return home on furlough and visit our churches they request: "If you can do nothing else, pray for us."

### IV. Persist (Phil. 1:12-14)

Paul had the unusual ability to be happy no matter his circumstances. He told the Philippians that his being in jail actually helped to further the gospel (v. 12). The gospel was spreading throughout the world, thanks to the dedicated efforts of that first missionary.

During his imprisonment Paul was chained to a guard at all times. The praetorian guard was the palace guard. Instead of complaining to the guards, Paul witnessed to them. With the changing of the guard every six hours, Paul could share Christ with at least four men per day. Through them his testimony spread to the entire corps of guards (v. 13).

Persistence is a jewel in witnessing. Because Paul would not let circumstances defeat him, he maintained a constant witness. He helped get the gospel out among the elite capital guard. Chains could bind him but the gospel was not bound.

Paul's persistence served as an example to other Christians.